Vol. LXXXIV No. 1 January, 1931

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1930: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Agents { Great Britian: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

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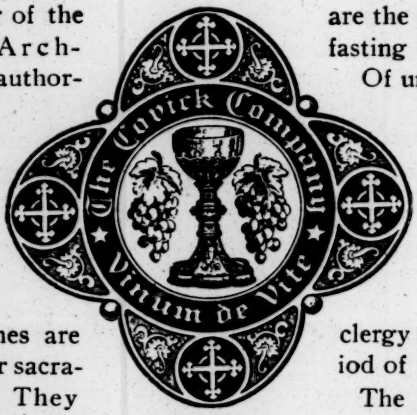

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. IV.—(LXXXIV).—JANUARY, 1931.—No. 1.

THE SIXTH NATIONAL EUCHARISTIC CONGRESS.

IN mid-afternoon of 25 September, 1930, a trumpet blast wafted over the City of Omaha the announcement that the last solemn act of the Sixth National Eucharistic Congress of the United States was being consummated. It was the signal for the final Benediction, bestowed by Christ Himself, lifted high above the bended forms and bowed heads of scores of prelates, hundreds of priests and thousands of devout Christians. For more than two hours, borne in the hands of the venerable representative of the Vicar of Christ, His Excellency the Apostolic Delegate, He had moved through our streets, between dense throngs of children and adults, standing or kneeling in reverent awe. In those throngs there were many hundreds of non-Catholics, who had come to see the wonder. Awed by the spell of the Sacramental Presence, they departed edified and inspired by the most impressive demonstration of faith which the Middle West had ever witnessed.

Twenty-five thousand men, women and children, representing every parish in the Diocese of Omaha, with banners and emblems flying in the breezes, praying and singing alternately, or marching in meditative silence to the measured strains of the bands, led the way for Congress delegates and visitors from every State in the Union, and for the long line of ecclesiastics of every order and rank, chanting the familiar Eucharistic hymns of St. Thomas. What mattered it that the air was chilly and raw and that for a moment a heavy downpour of rain threatened! What mattered it, if the streets were damp and the ground wet, as they knelt in adoration! What

mattered it, if the way seemed doubly long because of the retarded movement and the necessary delays to impart Sacramental Benediction from the altars erected before the Bishop's Residence and in the grove of Duchesne College of the Religious of the Sacred Heart! Only one thought animated that multitude of worshipers, the thought which inspired the populace of Jerusalem nineteen hundred years ago to spread their garments and palm branches in the way and sing their exultant "Hosanna to the Son of David"—Christ the King was in our midst, really, truly, substantially present in the ostensorium under the Eucharistic form, loving and blessing His people! That thought found expression a moment later, when, before the final Benediction, the thousands stood erect before Christ enthroned upon the altar and thundered forth, within the hearing of the whole world, the rythmic Gregorian tones of the Nicene Creed: "Credo in unum Deum, Patrem omnipotentem—et in Jesum Christum, Filium Dei unigenitum".

When Christ was lifted up and His hands were extended in benediction that afternoon, it seemed as though His love reached out beyond the kneeling multitudes to our majestic city and the golden cornfields of our rolling prairieland; over rivers and lakes to "the great divides", where giant mountain peaks kiss the azure skies; even farther to the very borders of our vast continent, lapped by the billows of the seas, singing His praises in their measured undulations. That blessing, we visioned, descended not only upon the children of the household of the faith, but also upon those "other sheep", whom the Good Shepherd would gather into His fold; for through the Holy Eucharist will eventually be realized, in the fulness of time set by an infallible Providence, the prophecy of the Saviour: "And I, if I shall be lifted up from the earth, will draw all things to myself" (Ju. 12:32). Such seems to be the scope of a "National Congress", in which the interest of the entire country is focused upon the central mystery of our Catholic faith. During those days of Eucharistic thought, discussion, prayer and solemn liturgical ceremony, every element of our complex citizenship was impressed with the realization that faith in God still lives and sways the hearts of men.

Eucharistic Gatherings.

The formal Eucharistic Movement in the United States of America dates back to the year 1894, and its history reveals three types of assemblies: General Conventions, Regional Conventions of the Priests' Eucharistic League, and National Congresses. Notre Dame, Indiana, has been singularly generous in hospitality to the Conventions of the P.E.L. Four times the Fathers of the Holy Cross opened wide the gates of their spacious grounds and comfortable buildings to prelates and priests, foregathered to deliberate on the august mystery of the Real Presence. Six Bishops and more than one hundred fifty priests responded to the call of the Right Rev. Camillus Paul Maes, D.D., Bishop of Covington, Protector of the P.E.L., and assembled at Notre Dame for the First Convention, 7-8 August, 1894.[1] The Second Convention was also held at Notre Dame in August, 1897, with a registered attendance of two hundred twenty-five priests. The Most Rev. Patrick John Ryan, D.D., illustrious Archbishop of Philadelphia, invited the P.E.L. to hold its Third Convention in his see city in October, 1899. The Fourth and Fifth Conventions were again convoked at Notre Dame in August, 1908, and 4-6 August, 1919, respectively. This last General Convention, which attracted ten Bishops and two hundred priests, was presided over by the Right Rev. Joseph Schrembs, D.D., then Bishop of Toledo, present Protector of the Priests' Eucharistic League and successor to Bishop Maes as Chief Promoter of the formal Eucharistic Movement in America. It was at this meeting that the resolution was adopted to hold Regional Conventions of the P. E. L. annually, in various sections of the country, and General Conventions every fourth or fifth year.

Four Regional Conventions of the League were held thereafter as follows: in Philadelphia, 2-4 August, 1920, under the patronage of the Most Rev. Dennis Dougherty, D.D., now Cardinal Archbishop; in San Francisco, 10-11 August, 1921, at the cordial invitation of the Most Rev. Archbishop Edward J. Hanna, D.D.; at the College of St. Mary of the Woods, in the Diocese of Indianapolis, 10-11 September, 1924, at the

[1] Cf. The Ecclesiastical Review, November, 1894.

invitation of the Right Rev. Joseph Chartrand, D.D.; finally in Buffalo, New York, September 1928, under the patronage of the Right Rev. William Turner, D.D. Seven Bishops and two hundred priests assembled in St. Mary of the Woods; nine Bishops and two hundred priests were registered in Buffalo.

Prior to 1930 we find, dovetailed at irregular intervals between the Conventions of the P. E. L., five National Eucharistic Congresses which were marked by a more general participation of the hierarchy and clergy. The first National Congress was held, in response to a joint invitation of the hierarchy, in the City of Washington, D.C., on the second and third days of October, 1895. The Right Rev. Bishop of Covington presided at this gathering, which was honored by the distinguished presence of His Eminence James Cardinal Gibbons, five other Archbishops, fourteen Bishops and two hundred fifty priests. His Holiness Pope Leo XIII, of happy memory, blessed this initial national Eucharistic assembly in an Apostolic Letter communicated to the venerable Cardinal Archbishop of Baltimore.

The City of St. Louis, under the administration of the Most Rev. John Joseph Kain, D.D., entertained the Second National Congress, 8-10 October, 1901. This congress was in a sense epochal and indicated a decided forward stride in the Eucharistic Movement. Fourteen Bishops and six hundred priests attended, representing every diocese in the country. The discourses and reports are reported to have been of a very high order.

The Most Rev. John M. Farley, D.D., Archbishop of New York, invited the Third National Eucharistic Congress to his metropolitan city, 27-29 September, 1904. The record of attendance has not been preserved, but it is estimated that at least fifteen Bishops were present. The functions were centered about St. Patrick's Cathedral and Cathedral College and were marked by a large participation of clergy from all parts of the country and of the laity of New York.

After an interval of three years the Fourth National Congress was convened in the City of Pittsburgh, 15-17 October, 1907. The inviting prelate was the Right Rev. J. F. Regis Canevin, D.D., Bishop of Pittsburgh. There were in attendance ten Bishops, the Archabbot of St. Vincent and two hundred forty priests.

It is estimated that fifteen Bishops and three hundred priests accepted the invitation of the Most Rev. Henry Moeller, D.D., Archbishop of Cincinnati, where the Fifth National Congress was held, 28 September to 1 October, 1911.

The Right Rev. Camillus Paul Maes, D.D., Bishop of Covington, Kentucky, as Protector of the Priests' Eucharistic League, presided at each of these National Congresses. For twenty years he was the zealous promoter of the Eucharistic Movement in the United States and inspired the attending clergy with his intrepid faith and ardent devotion.

Except for printed reports of the first, third and fourth Congresses on file at the Convent of the Blessed Sacrament Fathers, New York, the records of these Conventions and Congresses are unfortunately incomplete. For the most part they were gatherings of prelates and priests, assembled to discuss doctrinal, rubrical and devotional questions and practices affecting the Holy Eucharist. There is no evidence of an organized effort to interest the laity beyond inviting the participation of the faithful residing in the convention or congress city. Who will question that the attending clergy communicated to their flocks at home, even to their brother priests, the renewed faith and burning ardor which they carried with them from their earnest deliberations! This thought is stressed by His Holiness in his autographed letter to the Congress in Omaha: " The characteristic aim and undertaking of this organization (the P. E. L.) is to inflame the souls of priests with such a burning love of the August Sacrament, *that they must needs kindle in all the faithful the same divine ardor that glows in themselves,* and, to the best of their power, stimulate more fervent devotion to the Holy Eucharist and foster the practice of Christian virtue which is nourished with this bread from heaven." The fact that the P. E.L. has grown to a membership of more than fifty percent of the priests of North America is an eloquent testimony of the benefit of Eucharistic Conferences among the clergy and offers a fair basis for estimating the extension of these benefits to the lay flocks, shepherded by " Eucharistic priests ".

The Congress at Omaha.

During the long interval between the Fifth and Sixth National Congresses (1911-1930) the Eucharistic Movement in America received enormous stimulation through the world-wide attention attracted by a series of International Congresses and notably by the brilliant super-congress, held in Chicago in 1926, under the energetic patronage of the illustrious Archbishop of Chicago, His Eminence George Cardinal Mundelein. A new vision of the significance and possibilities of such gatherings had been conceived and a new standard set for a more universal and profitable participation of the laity as well as the clergy. This vision and standard guided, from the very beginning, the planning of the Sixth National Eucharistic Congress, invited to Omaha by its Bishop and clergy for 23-25 September, 1930.

The City of Omaha, situated close to the geographic center of the United States, proudly perched on the rising bluffs of the Missouri River, which at this point forms a natural dividing line between East and West, one of the gateways to the vast sloping plains and mountain ranges, through which wind the historic trails to the Pacific Coast, seemed an appropriate selection for a Catholic gathering, whose aim is to interest the hierarchy and clergy and attract delegations of the laity from every part of the country. Excellent railroad facilities and hotel accommodations and fairly ample religious institutions and church edifices offer the necessary material conveniences for such a gathering. The wholesome religious spirit of the Catholic community and the genuinely tolerant and sincerely hospitable attitude of the non-Catholic body constitute a truly delightful spiritual and social background.

A National Eucharistic Congress is an event of prime importance in the religious life of the nation and a most valuable agency for strengthening Catholic consciousness and prestige. It should, therefore, have a worthy setting from which to radiate its influence for good to the greatest possible extent. Although the facilities at hand seemed modest, this concept animated the clergy and laity of Omaha in developing the plans of the Sixth National Congress and inspired an enthusiasm which brooked no obstacle and spared no sacrifice.

This concept without doubt elicited also the generous coöperation of Cardinals, Archbishops and Bishops in encouraging the participation of priests and laity and in directing, in many dioceses, the observance of special Eucharistic devotions in connexion with the Congress. This same high concept of the Congress prompted the most liberal and almost universal coöperation of the Catholic press, notably of the N.C.W.C. News Service, with the inevitable result that the Congress also received very general attention and favorable consideration on the part of the secular press. We mention these circumstances because gratitude prompts us to do so and because they explain in part the happy results which the Congress achieved.

Civic Interest.

Rather than rehearse in chronological order the Congress Program we prefer to present the individual groupings which composed the panoramic picture of the Sixth National Congress. A gathering of national importance, affecting the lives and aspirations of twenty million people, can not fail to arouse the interest of the civic community in the midst of which it is held. Omaha reacted nobly and generously to the opportunity presented by the Eucharistic Congress to demonstrate the calibre of its spirit of hospitality and to extend its fame throughout the nation. The Honorable Richard L. Metcalfe, erstwhile newspaper editor and commission merchant, onetime Governor of the Canal Zone, now Mayor of Omaha, in religion a Christian Scientist, struck the keynote for the entire civic community in his special pre-Congress proclamation and in his address of welcome at a civic reception tendered to the Apostolic Delegate and visiting guests on the eve of the Congress, at which there were present twelve thousand persons, including " Protestants and Jews, and representatives of every branch of the city and county governments and the judiciary ". " I speak ", he said, " for the good people of Omaha, Jew and Gentile, Protestant and Catholic, men and women of all creeds and of no creed." In a beautiful allusion to the cross he said, " It is my cross as well as your cross. It stands for love and mercy and kindness. But more than that, the love and mercy and kindness for which it stands is the love and mercy and kindness cherished by the Jew as well as the Gentile. In the

name of all the people of one of the best cities in all the world I bid you a cordial welcome . . . . We know that Omaha will be a better city materially and spiritually, because of what you will do here, and we thank you for it."

This same spirit was reflected on this occasion by the Honorable Arthur J. Weaver, Governor of Nebraska, in his gracious greeting to His Excellency the Apostolic Delegate and the Archbishops, Bishops, priests and lay guests of the Congress. It was reflected in the actions of the county and city administrations, which directed that public buildings be decorated at public expense and that the Eucharistic emblems and papal colors make up at least one-third of the decorative scheme. It was reflected in the spontaneous contribution of financial aid by the business associations. Protestant, Jewish, masonic and non-sectarian fraternal organizations and clubs offered their buildings. Private citizens, irrespective of creed, offered their homes and automobiles. The leading rabbi and several non-Catholic clergymen made the Congress the theme of their sermons and held up for exemplary inspiration the faith and reverence of the Catholic community. Thousands of non-Catholics attended the civic and religious functions in the Cathedral, the Coliseum, the Creighton University Stadium and the Knights of Columbus Auditorium. For days the Cathedral, whose unfinished interior had been artistically draped and whose graceful architectural lines were silhouetted against the skies by flood-lights at night, became the shrine of the entire city, visited by tens of thousands who at other times might have passed by with scarcely a glance. The secular press in city and state gave the full texts of many addresses, discourses and sermons and broadcasted through the Press Associations the leading features of the Congress. Two local radio stations gave their services gratis for pre-Congress programs and the public gatherings; the Columbia Chain carried over the country the large Eucharistic Demonstration sponsored by the Holy Name Society. Even President Hoover paused in his executive routine to transmit through Cardinal Mundelein a greeting to his Catholic fellow citizens: "I will be obliged to you," his telegram read, "if you will express my cordial greetings to the meeting this evening of the National Eucharistic Congress at which I am informed you will preside,

and my appreciation of the value of spiritual ideals and of religious observance in the life of our nation which are indispensable foundations of the social order and of enduring political institutions." *Reges terrae et omnes populi: principes et omnes judices terrae . . . laudent nomen Domini, quia exaltatum est nomen ejus solius.*

Te nationum praesides
Honore tollant publico,
Tollant magistri, judices,
Leges et artes exprimant.
("Christ the King", Vesper Hymn.)

THE FAITH OF CATHOLIC MANHOOD.

To visualize comprehensively the blessings of the Congress one must know the spirit in which our laity received the message that to Omaha had been accorded the privilege of entertaining the national assembly. Organized after the clergy had laid the foundations of the program, the Committee of the Laity, composed of two hundred fifty representative professional and business men, worked for three months with an ardor and enthusiasm such as only genuine faith can inspire. The Holy Name and St. Vincent de Paul Societies and the Knights of Columbus put the full strength of their organizations at the disposition of the Bishop and assisted actively in promoting the success of leading public functions, the Civic Reception, the Night Demonstration, the Nocturnal Adoration and the final procession. This spirit of coöperation was real, generous and disregardful of sacrifice. It was the most convincing proof that the Catholic laity is hungry for service and welcomes the opportunity to profess its faith in the open and to contribute its share toward the glorification and extension of the Kingdom of Christ.

On the second evening of the Congress a monster demonstration in Creighton University Stadium, which was filled to capacity by fifty thousand people, was organized particularly to give the laymen a definite part in the Congress. His Eminence George Cardinal Mundelein came from Chicago with a delegation of five hundred priests and laymen to inspire this gathering with his eloquence. The Honorable Martin L. Manton, Senior Judge of the U. S. Circuit Court of Appeals of New York, came from the East to present a layman's reason

for his faith in the Holy Eucharist, which was doctrinally sound and illuminating and spiritually devout and elevating.

Fearless and strong was the arraignment which the Cardinal sent over the microphone to the vast assemblage and, through the courtesy of the C. B. C., to tens of thousands of family audiences grouped around radio receivers all over the country.

It needs no elaboration on my part to assure you men that the religious and moral tone of the world about us has not grown better with the lifetime of this generation. A statement was recently made by one of the leaders of the non-Catholic denominations that there were ten thousand idle churches in this country; those that are in use, we know, are but sparsely occupied and that only once or twice in the week. A generation or two ago, the majority of the American people were believers; they clung to certain fundamental truths as necessary for salvation; but to-day even the preachers in the pulpit are shedding these one by one like coverings that hamper their freedom. Revealed religion is receding into the dim distance; its place is being taken by an appeal to sentimentality on one hand or to rationalism on the other. As for morality, the alarming multiplication of divorces, the public approval given to the destructive birth control propaganda, the debased condition of the stage and of modern literature, all of this is sufficient indication of a decidedly lowered tone of morality in the last few decades of years. It would almost seem as if the marked material progress we have made as a people in these latter years has been accompanied by an equally marked, but alarming decay and decadance in spiritual things.

By contrast the Cardinal finds cause for gratifying encouragement in the fervor of our Catholic people, their numerous attendance at divine worship, their virtuous lives despite adverse surroundings, and the religious enthusiasm of our Catholic men. He traces the cause to the supernatural means at our disposal, especially to the practice of frequent Holy Communion among children and adults, inaugurated by the late Pope Pius X.

Had we continued along the old lines with our wooden Christianity of Communion at Easter time and but little more, with our children kept away from the spiritual nourishment until youth had far advanced, habits formed and practices good and bad ingrown, how poorly they would have been equipped to meet the multiplied temptations of our day, how little our resistance would have been built up to repel the attacks on our spiritual health and life. . . .

It is no exaggeration to say that the greatest consolation a bishop has in his diocese and a pastor in his parish to-day is the attendance of the large number of men at Mass on Sundays, the growing strength of that great sodality of men, the Holy Name Society, and more than all the spectacle each month of a great army of men approaching the holy table in a body for the reception of Holy Communion.

When that audience rose and repeated after the Very Rev. Michael J. Ripple, O.P., the National Director of the Holy Name Society, the profession of faith and the Holy Name Pledge, it seemed as though new strength and vitality had been communicated to those men and that they spoke out of the fulness of their hearts, with a new determination " to exert a powerful influence for good " by their example. They had grasped a new realization " that in this world of neo-paganism in which we live, the edifying influence of a supernatural life showing forth in the Holy Name Society will make others think, will attract them and induce them to seek the reason and cause of peace and contentment," as the Cardinal in his address said.

A moment later the faint tinkle of a tiny sanctus bell prompted that vast throng to sink to their knees in silent adoration of the Eucharistic King, who was being borne through the centre of the Stadium in the midst of a small procession. In another moment He was greeted on His altar throne in the familiar strains of the Benediction Hymn, " Tantum ergo Sacramentum veneremur cernui ". And then again bowed heads, fervent whispers, ejaculations, the sign of the cross over head and heart, as the Cardinal celebrant elevated the monstrance in triple blessing above the arena, flooded in the mysterious light of forty thousand tapers in the hands of the faithful! Finally the reverent recessional of the Blessed Sacrament in silence, broken only by the silver tones of the tiny sanctus bell. Then, as though a mighty force too long pent up had broken loose, the familiar strains of the hymn of thanksgiving, " Holy God we praise Thy Name," came rolling like thunder over the air, the echoes melting with the real thunder that followed the intermittent lightning flashes, which all evening illuminated the eastern sky beyond the Missouri River, while overhead the stars

twinkled their hymn of praise to their Creator. " Benedicite, sol et luna Domino: benedicite, stellae coeli, Domino. . . . Benedicite, lux et tenebrae, Domino: benedicite, fulgura et nubes, Domino. Benedicat terra Dominum: laudet et superexaltet eum in saecula " (Cant. Trium Puerorum).

Lux in Tenebris.

Will you sound further the depths of faith of your Catholic manhood, then follow those men who are hurrying through the streets on Tuesday, an hour before midnight, to St. Peter's Church, situated in the centre of the Congress city. There is an utter absence of the spectacular: no brilliant electric reflectors, no elaborate decorations, no concert band, no massed choirs, no brilliant procession and presence of dignitaries, no rhetorical discourses! In silence the men file into the pews, gradually filling the edifice to the very doors. It is the hour assigned for the Nocturnal Adoration Society's homage to the Holy Eucharist. From New York, Boston, Buffalo, Rochester, Providence, Chicago, they had come to participate in the Congress. The men—only men—of the city had been invited to join them in the " Holy Hour ". At midnight there emerged from St. Peter's Rectory a procession of acolytes and clergy, accompanying the Bishop of Omaha, who had reserved to himself the privilege of offering the Midnight Mass for those men so animated with sincere faith and fervent devotion. While Omaha and the world slept, the Holy Sacrifice was offered in praise of our Lord and in thanksgiving for the stream of blessings which even in the stillness of the night ceases not to flow from the tabernacle into the hearts of men. The very hours which embolden crime to stalk about fearlessly and lure passion to seek its gratification shamelessly, were hallowed in that night by the Sacrifice of Atonement and the acts of reparation which ascended out of the hearts of that band of twelve hundred Catholic men, bowed in humble adoration around the sanctuary. The world had laid aside its cares and burdens to seek in sleep the physical and mental strength required for the grind of another day, but He who had said, " Come to me all ye that labor and are heavily burdened, and I will refresh you ", was pleading, even by His Precious Blood, with His heavenly Father for the spiritual

blessings without which humanity can not support life's trying ordeal. Our thoughts went out in prayer that night to the bedside of the sick, writhing in sleepless agony, longing for the dawn of a brighter day, and to the chambers of the dying, where souls were wrestling with the angel of death, hoping and longing for the light which knows nor night, nor shadows, nor pain, nor sorrow. What a wealth of grace is revealed, when we thrust the light of the sanctuary lamp into the darkness of the night and penetrate the secrets of the "night life" of the Eucharistic Saviour!

Christ was not alone that night. Priest after priest ascended the altar to offer the Holy Sacrifice. Hundreds of men, representing the parishes of the city, came hour after hour to take their turn in this uninterrupted vigil of adoration. Zealous pastors led their parish groups in prayers and hymns. Until dawn there was no cessation in the solemn act of supreme worship. There is no record, except with God alone, of the blessings which that night of humble prayer brought to the Church and to souls. To us it is a source of great consolation that a spark of "the fire cast upon the earth" that night has remained and will be kept in a permanent glow by a branch of the Nocturnal Adoration Society to be organized in Omaha.

The Devout Sex.

Two meetings on the first and second days of the Congress and a Solemn Pontifical Mass on the third day, reserved exclusively for the religious and lay women, were provided for in the program. A reception and tea, prepared by the local Ladies Committee, gave a social touch to the afternoon gatherings which crowded the spacious auditorium of the Knights of Columbus. The discussion at the meetings of the Priests' Eucharistic League of the "propriety of dress to be observed by women, especially when presenting themselves for Holy Communion, received sufficiently ample public attention in the press to convey its wholesome lesson. The participation of the women as members of their parish units in the closing Eucharistic Procession was another means of bringing "the devout sex" into the Congress panorama and giving them a very intimate share in its benefits.

The presentation by the Rev. George A. Keith, S.J., of his "Sacred Love Story of the Mass" at the second session of the ladies made a most profound impression. It will endure in the hearts of his hearers as a permanent memorial of the Congress. It was the translation, in word and picture, into the popular language of the laity of the scholarly dissertation on the Mass of the Right Rev. Charles D. White, D.D., Bishop of Spokane, delivered before the priests at the opening business session of the League. It was a visual demonstration of the intimate relationship between Calvary and the Eucharistic Altar, accessible to saint and sinner alike, so eloquently outlined by the Right Rev. John B. Peterson, D.D., Bishop Auxiliary of Boston, at the Pontifical Mass for the women. Supplemented by the practical discourses of the Rev. J. F. Moisant, C.S.V., on "Tabernacle Societies", of Rev. Joseph C. Forst, O.F.M., on "The Eucharist and Catholic Family Life", and of the Rev. William J. Agnew, S. J., on "The Apostleship of Prayer", the program for the women was a very comprehensive course of instructions, which brought the Holy Eucharist very intimately into their lives. Their enthusiasm ran high and their gratitude was fulsome for the generous consideration given to them. Many had come from afar, from coast and lake cities and from intervening points, and they felt that they had not come in vain. Truly the Psalmist's vision was realized: *Adducentur Regi virgines post eam: proximae ejus afferentur tibi. Afferentur in laetitia et exultatione: adducentur in templum Regis* (Ps. 44).

"LAUDATE PUERI DOMINUM".

A Eucharistic Congress Committee cannot fail to hear the plea of Jesus Christ: "Suffer the little children to come unto me and forbid them not: for of such is the Kingdom of God" (Mt. 10-44). If to-day we can speak of a new reign of the Eucharistic King, that reign was inaugurated by the opening of the tabernacle for little children through the decree of the saintly Pope Pius X, of happy memory. If the desire of Christ "to be with the children of men" is to be satisfied, then children and young people must be kept close to the tabernacle by drawing them into every phase of the Eucharistic Movement. If we are to preserve faith intact and keep virtue

enshrined in honor in the generations that will follow us, then our children must learn early and be impressed frequently with the safeguards which the Holy Eucharist offers. Let them know how to pray with the Angelic Poet:

O memoriale mortis Domini,
Panis vivus, vitam praestans homini,
Praesta meae menti de te vivere
Et te illi semper dulce sapere.

The children of the Diocese of Omaha actually opened the Sixth National Eucharistic Congress on Saturday, 20 September, when nearly twenty thousand of them received Holy Communion in their parish churches and institutional chapels. On the day following, they led fifty thousand of the adult laity to the altar in a General Communion proposed for the Diocese. During the Congress they were again observed approaching the Holy Table in large numbers, experiencing with their elders an impressive demonstration of the sweetness and power of the Lord.

The Solemn Pontifical Mass, celebrated on the second official day of the Congress by the Right Rev. Patrick McGovern, D.D., Bishop of Cheyenne, was especially dedicated to youth. The function had to be limited to the senior grades of our elementary school and the students of our high schools and colleges. Three thousand were crowded into the pews and aisles and overflowed into the vestibules of the Cathedral. The Right Rev. Bishop Schrembs addressed them on the fruits of frequent Holy Communion, giving them the reasons for the sacred participation of the Divine Life, which they were enjoying in their series of " Congress Communions ".

After the Pontifical Mass the young folks, accompanied by their teachers, paraded to the Bishop's Residence, where His Eminence Cardinal Mundelein and His Excellency Archbishop Fumasoni-Biondi reviewed them and to their delight held an informal reception.

The students of the secondary schools and colleges also participated in the closing procession of the Congress, while the pupils of the grade schools were stationed in groups along the route. The plan contemplated giving our young people as large a share as possible in the memorable event and an opportunity to make open and courageous profession of their

Catholic faith, rounding out the fulness of the canticle of praise which ascended to the Lord in those days: *Ex ore infantium et lactentium perfecisti laudem.* May the experience linger forever in their memories and find a lasting reflexion in their lives of faith!

"QUAM DILECTA TABERNACULA TUA!"

While the program developed special group interests, it did not leave out of consideration the general devotional value of the Congress. Throughout the Diocese of Omaha, and in many dioceses throughout the country, the Sunday immediately preceding the Congress was designated a day of public adoration, beginning with a General Communion and a Mass *coram Sanctissimo,* and terminating with a Holy Hour. In the city churches visiting Bishops graciously conducted the "Holy Hour" and gave fervent exhortations on the evening of the first Congress day. The same day was also observed by many as "a day of exposition". At all services the churches were thronged as seldom before by a devout people, whose presence demonstrated that indeed "the Blessed Sacrament is the source and centre of Christian life".

This lesson was brought home in the full impressiveness of the sacred liturgy at the pontifical functions, notably at the solemn opening Mass, celebrated by His Excellency the Apostolic Delegate, the Most Rev. Pietro Fumasoni-Biondi, D.D., Archbishop of Dioclea. Fully one thousand priests, representing the secular and regular clergy of many dioceses and orders, preceded a long line of papal dignitaries, a dozen Benedictine Abbots and more than fifty Archbishops and Bishops, in the procession which ushered in this great function, while a specially organized choir of eighty male voices rendered the "Ecce Sacerdos Magnus".

The first great joy of the Congress was the reading by the Apostolic Delegate of an autographed letter of His Holiness, our gloriously reigning Pope and Pontiff, Pius XI. Addressing himself chiefly to the Bishops and priests, the Sovereign Pontiff cited the example and teaching of Blessed Peter Julian Eymard, founder of the P. E. L.

As we firmly trust, benedictions and advantages, by no means few, are sure to follow. For we know of the lively faith of your people.

We know of their great generosity toward works of religion and all worthy undertakings. We are not less familiar with the apostolic zeal of the bishops, whose joy it is to spare neither pains nor labor in keeping the flocks entrusted to them away from the paths of error and leading them to the pastures of eternal life . . .

But what more fitting means could be employed to accomplish this holiest of aims, what more wholesome for clergy and people, than the fostering of piety toward the August Sacrament, wherein not only the heavenly favors of God are bestowed on men, but also the very Author of divine grace—He who is the way, the truth and the life—in a wonderful manner unites Himself with us?

After special references to the participation in the Congress plans of His Eminence Cardinal Mundelein, the Right Rev. Bishop Schrembs, Patron of the P.E.L., and the Bishop, clergy and laity of Omaha, the message ends with the Apostolic Blessing "upon all who shall attend the approaching Congress". During Mass, the Most Rev. Francis J. Beckman, D.D., Archbishop of Dubuque, preached an eloquent sermon on the Holy Eucharist, after which this Papal Blessing was imparted. The music and sermon were transmitted by loud speakers to the congregation of thousands who assisted daily at the pontifical services within and on the lawns of the Cathedral.

Sessions of the P.E.L.

It would exceed the province of this survey to dwell at length on the formal meetings of the P.E.L., and yet this presentation of the Congress would seem incomplete without a summary of the dissertations offered at the four sessions held in Creighton Auditorium. The dominant theme of the Congress was "The Blessed Sacrament, Source and Center of Christian Life". Its development was the aim of the series of treatises projected for the meetings. On the first day the Right Rev. Charles D. White, D.D., Bishop of Spokane, treated the "Eucharistic Sacrifice as the Center of Catholic Worship," and the Right Rev. Mgr. Humphrey Moynihan, D.D., Rector of St. Paul Seminary, developed "Holy Communion, the Nourishment of Divine Life in the Soul". Able discussions were presented by the Rev. Paul Waldron and Henry J. Buerger. In the second session, "The Abiding

Eucharistic Presence a Divine Companionship and Solace" was presented by the Rev. Leo M. Krenz, S. J., of St. Louis University, and "The Holy Eucharist and the Blessed Virgin" by the Very Rev. V. F. Kienberger, O.P. The discussions were led by the Rev. Patrick W. Burke and Thomas J. Smith, S.J. The Rev. Edwin Ryan, D.D., of the Catholic University, Washington, D. C., sent in his treatise on "The Liturgical Structure of the Mass" for the third session, at which the Very Rev. Thomas M. Palmer, C.SS.R., of Kansas City, Mo., spoke on "The Rules and Regulations governing the Administration and Reception of Holy Communion". Formal discussion followed by the Rev. J. L. Paschang, Ph.D., J.C.D., and Athanasius Steck, O.F.M. The themes of the fourth session were "Church Music and Eucharistic Worship," treated by the Very Rev. Prior Gregory Huegle, O.S.B., Conception, Mo., and "The Personal Relation of the Priest to the Blessed Sacrament," by the Right Rev. Mgr. James A. McFadden, Cleveland, Ohio. The Right Rev. Mgr. Ferdinand Peitz and the Rev. A. T. Schott, C.SS.R., submitted discussions. The fifth and final session of the Congress was convened in St. Cecilia's Cathedral in the presence of the Apostolic Delegate, Archbishops, Bishops, Abbots, Monsignori and priests, assembled for the closing procession, and was devoted to the reading and adoption of the resolutions. The Right Rev. Bishop Schrembs presided and the Right Rev. Mgr. John J. Lannon, Vicar General of Corpus Christi, presented the following resolutions:

I. Whereas, The Priests' Eucharistic League is the principal organization for intensifying personal devotion to the Blessed Eucharist among the Clergy:

Be It Resolved: That the members of this Convention pledge themselves to put forth every effort to enroll the Priests of the country in the ranks of the League.

II. Whereas, The supernatural is to-day challenged and combated as never before and there is urgent need that the faithful guard thir souls against the neo-paganism of our times:

Be It Resolved: That Priests everywhere be called upon to promote the establishment of the People's Eucharistic League.

III. Whereas, Tabernacle Societies foster active participation in the devotion to the Blessed Eucharist and make every effort to supply the requisites for the fitting celebration of the Holy Sacrifice:

Be It Resolved: That every encouragement be given to organizing this Society on a National basis.

IV. Whereas, It is only through the Eucharistic Sacrifice that man can adequately fulfil his most sacred obligation of worshiping God:

Be It Resolved: That our zeal be exerted, first, to effect a more active participation of all the faithful in offering this Divine Sacrifice; and, secondly, to increase among the faithful frequent and daily assistance at this same august Sacrifice.

V. Whereas, The Blessed Eucharist is not only the keystone of the the Christian religion, centralizing and harmonizing all its doctrines, but also the nourishment of Divine life in the soul:

Be It Resolved: That Priests everywhere be urged to give to the Blessed Sacrament in their sermons and instructions the place which its importance in the Christian economy demands.

VI. Whereas, Our holy Mother the Church has framed many wise and salutary rules and regulations governing the administration and reception of Holy Communion:

Be It Resolved: That the members of this National Eucharistic Congress, wishing to manifest their loyalty and obedience to the Holy See, to show their love and reverence for their Sacramental Saviour, and to derive ever greater benefits from Holy Communion, do hereby pledge themselves to observe in all exactness rules and regulations of the Sacred Congregation which concern the Sanctuary, the Tabernacle, Communion Paten, Communion Cloth, proper dress, visits, preparation before and after Holy Communion, and everything pertaining to the Blessed Sacrament.

VII. Whereas, Pius X by his *Motu Proprio* and Pius XI by his Apostolic Constitution of 20 December, 1928, have given us a Codex of Laws on Music and commanded the rules therein to be observed by the Universal Church:

Be It Resolved: That the members of The Priests' Eucharistic League, here assembled, pledge their obedience to the Holy See, by fostering the Gregorian Chant, "which is proper to the Roman Church and the only Chant which the Church directly proposes to her faithful as her own (*Motu Proprio*), allows only such music as in inspiration and general movement agrees with the Gregorian Chant, which remains the model for all Sacred Music."

VIII. Whereas, Jesus and Mary are together in the Decree of the Incarnation which led ultimately to the oblation on the Cross:

Be It Resolved: That we the members of the Priests' Eucharistic League, by our devotion to Jesus *Hostia* and Our Lady of the Blessed

Sacrament, achieve personal sanctity and sanctify our people through Eucharistic practice.

IX. Whereas, The devotion to the Blessed Eucharist is focused by the feasts of the Church:

Be It Resolved: That the Holy See be petitioned to establish the feast of "Sacerdotium Jesu Christi"; and also, to extend to the Universal Church the feasts of "Blessed Juliana de Cornillon" and "Blessed Peter Julian Eymard".

The sessions were attended daily by hundreds of priests, who took the keenest interest in the dissertations and participated freely in the discussions. These crystalized many fine points and brought to focus numerous practical aspects of our relations to the Most Holy Eucharist. The treatment of the themes was of such high order that their publication in printed form is contemplated and will be welcomed by many. Considerable publicity was given to the sessions by the local press, so that the laity had a share in the valuable presentations of doctrinal, moral, and liturgical topics. The able, courteous and resourceful presidency over these sessions by the Right Reverend Bishop of Cleveland was a source of delight to the attending clergy, who were unanimous in pronouncing the meetings most stimulating and profitable.

Conclusion.

To attempt to estimate the comprehensive value of the Sixth National Eucharistic Congress seems a difficult if not a presumptuous task. We may, however, be permitted to touch upon some general results which have come under our observation. A Congress which was favored by the attendance of a Prince of the Church, the Apostolic Delegate, four other Archbishops, fifty-two Bishops, a dozen Abbots, two score Monsignori and at least fifteen hundred priests, is an event of first magnitude in the religious life of the country. The presence of individual laymen and women from almost every state in the Union and the attendance of thousands of Catholics from neighboring dioceses indicate widening interest in gatherings of this kind. This augurs well for the future.

Through a well directed and generously-supported publicity program the mystery of the Holy Eucharist was incessantly kept for months before the Catholic and non-Catholic public.

The pulpit, the press, the radio, the moving picture and "the movietone" contributed their share to this religious broadcasting, which, apart from the Congress itself, stimulated religious thought and action in many places. *Non sunt loquelae, neque sermones, quorum non audiantur voces eorum. In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum* (Ps. 18). Our age needs the positive assertion of supernatural truth and the stimulation of courageous profession of faith. Both were supplied with convincing force before, during and after the Congress.

In the Middle West, where Catholicity is comparatively young and frequently in numerical minority, the Congress served to demonstrate the Church's strength and grandeur. This should inspire Catholics with a justifiable sense of pride and is calculated to arouse in non-Catholics sentiments of admiration and respect. The devotion of our people to the Holy Eucharist and their public manifestation of faith at the functions and ceremonies of the Congress, notably during the Eucharistic procession, stirred the hearts of many non-Catholics, who have since evidenced a desire to learn more of the religion which can exert so powerful an influence over its followers. For once, prejudice yielded to tolerance and Christian charity ruled in the stead of suspicion and contempt. It seemed as though the Prince of Peace, reigning in the Holy Eucharist, had entered City and State and dominated all elements, so that not a discordant note was raised and all without exception were bent on manifesting homage or reverence.

Time will reveal deeper and more lasting effects in the practical application of the lessons of the Congress by clergy and laity. The outstanding merit of the Congress seems to be the drawing of the laity into this form of "Catholic Action", which means the "living out" of our faith and the translation into practice of the doctrinal and moral principles of our holy religion. What can be more desirable or what achievement can be considered greater than the making of the Holy Eucharist in effect "the Source and Center of Christian Life"? It is our humble belief that the Sixth National Eucharistic Congress has to a very appreciable extent promoted and even accomplished this most sublime end. Wherefore, "Let us

give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love" (Col. 1:12-13).

Adorabunt eum omnes reges terrae, omnes gentes servient ei (Ps. 71).

✠ JOSEPH F. RUMMEL,
Bishop of Omaha.

THE SOCIAL TEACHING OF BLESSED THOMAS MORE.

THE upheaval which in England cost such illustrious lives as John Cardinal Fisher and Thomas More was so largely social, and even economic, as well as religious, that its social importance could not escape More's eye and pen. Talent and training had befitted More to have the keenest eye and most versatile pen in England if not in Europe; endowing him with an insight and foresight akin to prophetic. Science, which is but intelligence in fulness of training, by its very claim to our belief must necessarily be a prophecy. But when genius, science, sanctity—nature, art and revelation are found in conjunction, and within one mind and soul, prophetic insight and foresight are so inevitable as to seem natural rather than supernatural.

More's natural talent, which was of the highest order, was given a training particularly calculated to bring out his powers of observation and judgment. At home the legal mind was fostered by his father, Sir John More, who, to use the words of his son, was appointed by his king to the order of judges "called the King's Bench—a man courteous, affable, innocent, gentle, merciful, just and uncorrupted". When he passed from the home of his father to the household of Cardinal Morton, Archbishop of Canterbury, the training given to his acute mind may be measured by his famous description of the Cardinal in *Utopia*. "He spoke both gracefully and weightily; he was eminently skilled in the law, had a vast understanding and a prodigious memory; and those excellent talents with which nature had furnished him were further improved by study and experience. When I was in England the king depended much on his counsels, and the Government

seemed to be chiefly supported by him; for from his youth he had been all along practised in affairs; and having passed through many traverses of fortune, he had with great cost acquired a vast stock of wisdom which is not soon lost when it is purchased so dear."[1] This panegyric of the master by the pupil might well sum up the character of the pupil who was to outdistance his master. The word "wisdom" especially befits the social teaching of the younger statesman.

Oxford and intimate friendship with leaders of the Renascence, such as Lilly, Grocyn, Linacre, Colet and especially Erasmus, introduced him not merely into classical literature but into Greek philosophy. A young barrister of three and twenty years who lectures in a London church on Augustine's *City of God,* if he has not offered gifts to fortune, has definitely sided with those who think and see. Three years later, in his twenty-sixth year, as member of Henry VII's last Parliament, he had the unforgettable experience of what it cost to oppose a Tudor sovereign in search of money. But Henry VIII so discounted his father's wrath against More, and as a young king aping Maecenas, was so patronizing toward the New Learning that More was soon advanced to legal offices at home and sent with royal embassies abroad. More was in the fulness of his powers, when, in his thirty-ninth year, being Under Sheriff of London, and on an embassy to the Archduke Charles in Flanders, his talent, his literary, legal, philosophical training, together with his unique experience of affairs, went to the making of a little book called *Utopia* (Nowhere) which has given its writer immortality.

Even the Europe of the sixteenth century, so sated with new discoveries, now of a new continent, now of a new world of literature, was struck at once by the unique quality of this slender Latin work written by an English jurist, humanist and statesman. Had Erasmus not written *Encomium Moriae* (Praise of Folly), with its not always delicate satire of ecclesiastical abuses, the *Utopia* might never have been written. Yet Erasmus himself compared with More was of an experience so provincial that to have written it he would have needed to be born and schooled anew.

[1] *Utopia,* Bk. I.

For Christian Europe More's *Utopia* was a new form of literature; less valued for its profound social thinking than for its graces of literature. Like all More's writings it belonged to the literature of life. In the dangerous Tudor days when truth often led to the scaffold, the *Utopia* laughed, stormed, argued, used irony and satire in such a medley of classical Latin that for most of its readers it was—as it still is—as mysterious and fascinating as the smile of Mona Lisa.

Yet with the fine bravery which was leading More inevitably to Tower Hill, *Utopia* was an attempt of the wisest head in Europe to tell Europe and even to tell Tudor England the truth on those social matters when errors even unconscious are the undoing of nations.

If we call attention to some of these facets of truth which More's wisdom has given us, it is with no pretensions to offer the reader or him a sufficiency of service. We can but beckon the reader's thoughts to some of the fundamental social principles which must be the truing spirit-level of all making and judgment-making of law.

More has no welcome for the Tudor divine right of kings, nor for our modern State absolutism. Arguing against the death penalty for theft, he says, "If it be pretended that the mutual consent of man in making laws can authorize manslaughter in cases in which God has given us no example, that it frees people from the obligation of the divine law and so makes murder a lawful action; what is this but to give a preference to human laws before the divine? And if this is once admitted, by the same rule men may in all other things put what restrictions they please upon the laws of God." [2] Let us once for all say that here and in countless other places Thomas More is recalling the doctrine and sometimes the phrases of Thomas Aquinas, without whose treatise on Law it is safe to say that *Utopia* would have remained not only an undiscovered but an unwritten land.

State absolutism is given the retort courteous in these words of Hythlodas: "Now what if after all these propositions were made, I should rise up and assert that such counsels were unbecoming a king and mischievous to him; and that not only his honor but his safety consisted more in his people's wealth

[2] *Utopia:* Burnet's translation. Routledge. 1886. Bk. I, p. 68.

than in his own; if I should show that they choose a king for their own sake and not for us; that by his care and endeavors they may be both easy and safe; and that therefore a prince ought to take more care of his people's happiness than of his own, as a shepherd is to take more care of his flock than of himself. Nor is it becoming the dignity of a king to reign over beggars as over rich and happy subjects. And therefore Fabricius, a man of noble and exalted temper, said he would rather govern rich men than be rich himself, since for one man to abound in wealth and pleasures when all about him are mourning and groaning is to be a gaoler and not a king." [3] The full flavor of this courageous truth-telling may be guaged by remembering that Machiavelli's *Il Principe* was already some three years circulating in manuscript.

Plato's fine phrase that " Statesmen should be 'artificers of freedom'", reaffirmed by Aquinas, is again reaffirmed by More in these words: " He is an unskilful physician that cannot cure one disease without casting his patient into another; so he that can find no other way for correcting the errors of his people than by taking from them the conveniences of life, shows that he knows not what it is to govern a free people." [4] The fearless courtier who could utter that declaration of freedom to a Tudor sovereign had offered his head to the axe.

In these days of inflated taxation the Aquinas wisdom on the wealth of the sovereign is not without profound suggestiveness. More says the king of the Macarians " on the day on which he begins to reign is tied by an oath confirmed by solemn sacrifices never to have at once above a thousand pounds of gold in his treasure or as much silver as is equal to that in value. This law was made by an excellent king who had more regard to the riches of his country than to his own wealth." [5]

Another principle of Aquinas which More borrowed almost down to its phrasing is the following: " Impossible est quod bonum commune civitatis bene se habeat nisi cives sint virtuosi." [6] (It is impossible for the common good of the city to be well unless the citizens be virtuous.) More's Latin equivalent is, " Nam ut omnia bene sint fieri non potest nisi omnes

[3] P. 80. [4] P. 80. [5] P. 81.

[6] *Summa Theologica*, 1ª, 2ae, Qu. 92, Art. 1, ad 3m.

sint boni"; which Burnet translates, "For except all men were good everything cannot be right."[7]

The desire for super-nations, or for what a cynic has called "big business in statecraft", receives no quarter from this sage of Chelsea. Early in his book he says: "Most princes apply themselves more to affairs of war than to the useful arts of peace . . . they are generally more set on acquiring new kingdoms, right or wrong, than on governing well those they possess."[8] There is more than a patriotically English allusion to France, there is even a consummately wise enunciation of principle in the remark, "the kingdom of France was indeed greater than could well be governed by one man; that therefore he ought not to think of adding others to it."[9] We may well ask ourselves whether More's distrust of the super-nation has no message for us to-day and in England where on the one hand judges on the Bench are denouncing the spread of legislation and judgment by administration, and on the other hand the executive replies that the press of work is too great to ask and await judicial decisions. From this accusation and this reply it would seem that the super-nation cannot be administered as More seems to have seen that it could not be administered without encroaching on the freedom of the citizens.

More's social insight was never surer than in dealing with the matter of poverty and riches, or rather with poor and rich. His own personal attitude is described by his great grandson, Cresacre More: "He seldom used to feast noblemen, but his poor neighbors often; whom he would visit in their houses and bestow upon them his large liberality, not groats but crowns of gold, yea more than that according to their wants."—"He hired a house also for many aged people in Chelsea whom he daily relieved, and it was my Aunt Roper's charge to see them want for nothing. And when he was a private lawyer, he would take no fees of poor folks, widows or pupils."[10]

A French philosopher has said that no one has completed his philosophical education until he has trodden the wards of a hospital. This "Aunt Roper" was More's favorite and

[7] P. 83. [8] P. 59. [9] P. 76.

[10] *The Life and Death of Sir Thomas Moore.* Written by M. T. M. (Cresacre More). No date. London. 1627. Pp. 196.

gifted daughter Margaret, whose education was the wonder of Europe. Cresacre More records that in educating Margaret and his other children, "he bred them most carefully to learning and godly exercise; often exhorting them to take virtue for their meat and play for their sauce." [11]

More's vital philosophy of rich and poor is in such passages as the following: "There is a great number of noblemen among you that are themselves as idle as drones, that subsist on other men's labor, on the labor of their tenants, whom, to raise their revenues, they pare to the quick. . . . Besides this they carry along with them a great number of idle fellows who never learned any art by which they may gain their living; and these as either their lord dies or they themselves fall sick are turned out of doors; for your lords are readier to feed idle people than to take care of the sick." [12]

It is to be noted that this outspoken criticism is not in the description of the social laws and customs of the Utopians but in the introductory description of Cardinal Morton's household. As for some years the young More was in this household, it is agreed that this introductory description is an assured and accurate witness not only to the Cardinal's manner of life and thought but also to More's thought, if not life.

All this is the more necessary to remark because the profound wisdom to be found in the *Utopia* is sometimes discounted by saying that *Utopia* is the clever satire of a young man, which the older man himself discounted. In answer to this we have pointed out that the *Utopia,* far from being the brilliant satire of genius and youth, was the product of genius in full fruit. More, who was in his thirty-ninth year when *Utopia* was written, had less than twenty years of life before him. Moreover the religious controversies which were so soon to engage his thought and pen left little time for the profound meditation of social subjects which made *Utopia* a bugle-blast throughout Europe.

Again, students of the *Utopia* must recall the making of it; seeing that it did not come into being, if we may say so, at one sitting. *Utopia* consists of two books. Only the second book consists of the purely fictional and highly satirical account of

[11] Ibid., p. 50.

[12] Burnet's tr., p. 62.

the manners and customs of the Utopians. This second book was not written second but first. The writing of it whiled away More's moments of exile and leisure during his embassy to Flanders during the year 1515. Circulated in manuscript or read by its writer to the group of Renascence scholars in Belgium, its brilliant satire made his Flemish audience demand from More the promise of its publication. But More, feeling that its satire might easily be misunderstood, would not publish it until he had counteracted its ambiguities by a lengthy introduction. Leaving the Utopians to his second book, More succeeds in venting much of his social wisdom through the literary device of describing Cardinal Morton's household. No charge of mere fiction could be levelled against this historical account of a great English statesman and ecclesiastic written by the pen of one who in his *Life of Richard III* had introduced to English letters the scientific writing of history.

But if it is historically certain that More wrote his Introduction after he had written *Utopia,* it is historically probable that his Epilogue was written after his Introduction, and with the same purpose of setting down certain indisputable principles of social justice. Literary critics will find sound internal arguments for thinking that Introduction and Epilogue were written with the same purpose of unedging the satire of *Utopia.*

It is not without reason, therefore, that we have sought none of More's social principles from the *Utopia* itself, but either from the Introduction or the Epilogue.

We have already given one quotation on the idle rich taken from the Introduction. An even more outspoken and profoundly wise summary of rich and poor is to be found in the Epilogue:

> I would gladly hear any man compare the justice that is among them with that of all other nations; among whom may I perish if I see anything that looks either like justice or equity. For what justice is there in this that a nobleman, a goldsmith, a banker or any other man that either does nothing at all, or at least is employed in things that are of no use to the public, should live in great luxury and splendor upon what is so ill acquired; and a mean man, a carter, a smith, a ploughman that works harder even than the beasts them-

selves and is employed in labors so necessary that no commonwealth could hold out a year without them, can only earn so poor a livelihood, and must lead so miserable a life that the condition of the beasts is much better than theirs? For as the beasts do not work so constantly, so they feed almost as well and with more pleasure, and have no anxiety about what is to come; whilst these men are depressed by a barren and fruitless employment and tormented with the apprehension of want in their old age, since that which they get by their daily labor does but maintain them at present, and is consumed as fast as it comes in, there is no overplus left to lay up for old age.

Is not that government both unjust and ungrateful that is so prodigal of its favors to those that are called gentlemen or goldsmiths or such others who are idle or live either by flattery or by contriving the arts of vain pleasure; and on the other hand takes no care of those of a meaner sort such as ploughmen, colliers and smiths without whom it could not subsist?

But after the public has reaped all the advantage of their service, and they come to be oppressed with age, sickness and want, all the labors and the good they have done is forgotten; and all the recompense given them is that they are left to die in great misery.

The richer sort are often endeavoring to bring the hire of the laborers lower, not only by their fraudulent practices but by the laws which they procure to be made to that effect; so that, though it is a thing most unjust in itself, to give such small rewards to those who deserve so well of the public, yet they have given these hardships the name and color of justice by procuring laws to be made for regulating them.

Therefore I must say that as I hope for mercy I can have no other notion of all the other governments that I see or know, than that they are a conspiracy of the rich; who on pretence of managing the public only pursue their private ends, and devise all the ways and acts they can find out—first, that they may without danger preserve all they have so ill-acquired and then that they may engage the poor to toil and labor for them at as low rates as possible, and oppress them as much as they please.

And if they can but prevail to get these contrivances established by the show of public authority, which is considered as the representative of the whole people, then they are accounted laws.[13]

This wonderful passage is as far above Plato as Chelsea is north of Athens. Almost every principle of modern econom-

[13] Cf. 1, pp. 163 and 164.

ics is touched upon by this master of wisdom. But throughout it all is a love of the poor unknown to Plato or the Academia, and instilled into More's heart by Him who said "Blessed are the poor" one day after turning from Nazareth and setting his face toward Golgotha.

How insistent is More on the division between the workers or productive, and the non-workers or unproductive. With these he contrasts the *haves* and *have-nots*. But, whereas the *haves* are those that work not, the *have-nots* are those that work.

What a noble litany of craftsman—and what noble craftsmanship—"poor ploughmen, colliers, carters, ironsmiths and carpenters without whom no commonwealth could stand". These poor craftsmen have the noble craft of keeping the commonwealth in being.

A phrase of Pope Leo XIII's Encyclical *Rerum Novarum* seems borrowed from More. "All human subsistence is derived either from labor on one's own land, or from some toil. . . . It may be truly said that it is only by the labor of workingmen that States grow rich."

The *Utopia,* like the *Rerum Novarum,* had a sound economic view of the fallacy of luxury-production.

More, like Aquinas, Aristotle and Lycurgus, realized that the evil was the concentration of things and power over things in the hands of a few to the impoverishing of the many. Even amongst the Utopians with their heroic communism it was their doctrine that "every man has a right to such a waste portion of the earth as is necessary for his subsistence". But More anticipated Pope Leo XIII's diagnosis of the two classes:

> It has come to pass that workingmen have been surrendered, all isolated and helpless, to the *hardheartedness of employers and the greed of unchecked competition.* The mischief has been increased by *rapacious usury*, which, although more than once condemned by the Church, is nevertheless under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added the custom of working by contract and the *concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able* to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

The result of civil change and revolution has been to divide society into two widely differing castes.

On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself.

On the other side there is the needy and powerless multitude broken down and suffering.

Both the *Utopia* and the *Rerum Novarum* reëcho the quiet wisdom of St. Thomas: "If possessions were to be sold indiscriminately, they might happen to come into the hands of a few; so that it might happen for a state or country to become void of inhabitants.[14]

More's house for the aged at Chelsea sprang from that insight into human suffering which in this passage of the *Utopia* has described the poor worker's dread that a life of hard work may end with a penniless old age.

Again, for More it is not idleness, even when coupled with intelligence, that should have the first charge upon wealth created by work; it is work.

The evil of broken justice and equity is at its worst when theft puts on the sacred robes of law. This is the abomination of desolation in high places. When it is seen, those who know how to discern the face of the sky know the end of the nation is nigh—yea, even at the doors.

Few passages in More's writings have reached a higher pitch of social wisdom than one which I cannot refrain from giving in its noble Latin original. He looks around on the relations of rich and poor in the commonwealths of his day and he can see in each nothing else than a *Quaedam conspiratio divitum de suis commodis reipublicae nomine tituloque tractantium.* The ethics behind this weighty indictment of the sixteenth century was borrowed from his unfailing master, Aquinas, who thus writes: "A tyrannical government is not just, because it is directed, not to the common good, but to the private good of the ruler. Consequently there is no sedition in disturbing government of this kind; unless indeed the tyrant's rule be disturbed so inordinately that his subjects suffer greater harm

[14] *Summa Theologica,* Pt. 1ª, 2ªe, Qu. 105, Art. 2, Reply to 3.

from the consequent disturbances than from the tyrant's government. *Indeed it is the tyrant rather that is guilty* of sedition, since he encourages discord and sedition amongst his subjects that he may lord over them the more securely; for this is tyranny, being conducive to the private good of the ruler and to the injury of the multitude." [15]

Let us turn from this all too slender a commentary on a masterly passage of the *Utopia* to another passage where the profound insight of the jurist, philosopher, statesman, saint, is everywhere visible. I need not remind you that it is in the Introduction to *Utopia.*

. . . But I do not think that this necessity of stealing arises only from hence; there is another cause of it more peculiar to England. —What is that? saith the Cardinal.—The increase of pasture, said I, by which your sheep which are naturally mild, and easily kept in order, may be said to devour men, and unpeople not only villages but towns. For wherever it is found that the sheep of any soil yield a softer and richer wool than ordinary, there the nobility and gentry and even those holy men the abbots, not contented with the old rents, nor thinking it enough that they, living at their ease, do no good to the public, resolve to do it hurt instead of good.

They stop the course of agriculture, destroying houses and towns, reserving only the churches, and enclose grounds that they may lodge their sheep in them. As if forests and parks had swallowed up too little of the land, these worthy countrymen turn the best inhabited places into solitudes; for when an insatiable wretch, who is a plague to his country, resolves to enclose many thousand acres of ground, the owners as well as tenants are turned out of their possessions, by tricks or by main force; or being wearied out with ill usage they are forced to sell them.

By which means these miserable people, both men and women, married and unmarried, old and young, with their poor but numerous families (since country business requires many hands), are all forced to change their seats, not knowing whither to go. And they must sell almost for nothing their household stuff which could not bring them much money even though they might stay to find a buyer. When that little money is at an end, for it will soon be spent, what is left for them to do but either to steal and so to be hanged (God knows how justly) or to go about and beg? . . .

[15] Ibid., II^{a}, II^{ae}, Qu. 42, Art. 2, Reply to 3.

One shepherd can look after a flock which will stock an extent of ground that would require many hands if it were to be ploughed and reaped. This likewise in many places raises the price of corn. The price of wool is also so risen that the poor people who were wont to make cloth are no more able to buy it [i. e. wool]; and this likewise makes many idle. For since the increase of pasture God has punished the avarice of the owners by a rot among the sheep, which has destroyed vast numbers of them. To us it might have seemed more just had it fallen on the owners themselves.

But suppose the sheep should increase ever so much, their price is not likely to fall; since though they cannot be called a monopoly because they are not engrossed by one person; yet they are in so few hands and these are so rich that as they are not pressed to sell them sooner than they have a mind to it, so they never do it till they have raised the price as high as possible.

. . . I do not think that all the inconveniences this will produce are yet observed. For . . . this must end in great scarcity. And by these means your island which seemed as to this particular the happiest in the world, will suffer much by the cursed avarice of a few people.

Besides this the rising of corn makes all people lessen their families as much as they can.

. . . Luxury likewise breaks in apace upon you to set forward your poverty and misery. There is an excessive vanity in apparel and great cost in diet.

. . . Banish these plagues. Give orders that those who have despoiled so much soil may either rebuild the villages they have pulled down or let out their grounds to such as will do it. Restrain those engrossings of the rich, that are as bad almost as monopolies. Leave fewer occasions to idleness. Let agriculture be set up again. Let the manufacture of wool be regulated so that there may be work found for those companies of idle people . . .

If you do not find a remedy to these evils, it is a vain thing to boast of your severity in punishing theft; which though it may have the appearance of justice, yet in itself is neither just nor convenient . . . You first make thieves and then punish them. (Cf. 1, pp. 64-66.)

This is amazing wisdom set down with all the quiet emphasis of a judicial summing up of a death charge. The wisdom is all the more amazing as coming from a man who was born in Milk Street, City of London, who died on Tower Hill, and who had lived all his life, not on the countryside, but in the very heart of great cities. Perhaps whilst he was writing the

second book on Utopia itself the sight of the well tilled and thickly peopled soil of Flanders made him recall with grief the unpeopled sheep-walks of his beloved motherland.

His judgment on the abbeys came too late to save them. There was wisdom enough in More's words to have turned aside the doom of the abbeys if "those holy men the abbots" had recognized that *Utopia* was not shallow satire but deep wisdom. More's neglected wisdom soon meant an end to the ideal of contemplative life for men. What that finally meant, or may still mean perhaps was hidden mercifully from More's eyes.

Even the question of private *parks* was before the mind of this seer of the sixteenth century, as it must be before the mind of every practical statesman of the twentieth century.

How finely has this London citizen observed that land-work needs many hands; needs them and feeds them. He was already in touch or in sight of the principle that trading, as such, means competition, and that competition is in its essence war, whereas land-work and all the essential hand-crafts needed for land-work mean, as such, coöperation, and that coöperation is not war but peace. Moreover, he sees that the most economically efficient, because divinely devised, unit of coöperation is the family, especially the large family.

More's reference to rot among the sheep seems to point to a biological law that, when we apply the principles of mass production to the living necessities of human life, we develop diseases, e.g. rot in sheep.

Mergers implicit or explicit are not overlooked in More's economic synthesis. For him the rationalization of marketing is but a subtle legalized form of theft.

Some of the prophecies of this fragment of More's wisdom are almost uncanny in their fulfilment. He foretold the decay even of cattle-rearing, even though plough-land was given over to grazing. The most recent statistics justify his forecast by showing that, though English soil is eminently suited for crops or for cattle, yet it raises fewer crops and fewer cattle than other lands with soil less suited for cropping or grazing and with markets less able to buy the produce of the land.

One last observation has a modernity little less than startling. More observes that the misuse or disuse of the land

"makes people lessen their families as much as they can". Though More's Latin word here means household rather than *offspring,* yet the economic law which More saw at work, lessening the household, has gone on to attack the offspring. To some of those who are fighting most doggedly against Race Suicide by Birth Prevention More's wisdom comes in confirmation of their conviction that under modern urban conditions the battle of the falling birth-rate is lost. Birth prevention seems now the only economic adjustment to urban conditions. If the chastity and fertility of our people are to be saved, we must go back to the land-basis of civilization. Our ideal must not be Imperial Rome or even Jerusalem, but Nazareth.

We will venture to close our study of More's social teaching by offering as a challenge to the reader's heroism of thought and life More's teaching on money. Again we would remind him that this teaching is not taken from the description itself of *Utopia* but from the Introduction and Epilogue to *Utopia.*

I must freely own that as long as there is any property, *and while money is the standard of all other things*, I cannot think that a nation can be governed either justly or happily—not justly, because the best things will fall to the share of the worst men; nor happily, because all things will be divided among a few (and even those not in all respects happy), the rest being left to be absolutely miserable. (Cf. I, p. 85.)

. . . For the use as well as the desire of money being extinguished, much anxiety and great occasions of mischief are cut off with it. And who does not see that the frauds, thefts, robberies, quarrels, tumults, contentions, seditions, murders, treacheries and witchcrafts, which indeed are rather punished than restrained by law, would fall off if money were not any more valued by the world? . . . Even poverty itself, for the relief of which money seems most necessary, would fall. But, in order to apprehend this aright, take one instance.

Consider any year that has been so unfruitful that many thousands have died of hunger. Yet if at the end of that year a survey was made of the granaries of all the rich men that have hoarded up the corn, it would be found that there was enough among them to have prevented all that consumption of men that perished in misery; and that if it had been distributed among them none would have felt the terrible effects of that scarcity; so easy a thing would it be to supply all the necessities of life, if that blessed thing called money, which is pretended to be invented for procuring them, was not really the only thing that prevented their being procured.

I cannot think but the sense of every man's interest, *added to the authority of Christ's commands* who, as He was infinitely wise, knew what was best, and was not less good in discovering it to us, would have drawn all the world over to the laws of the Utopians if pride, that plague of human nature, that source of so much misery, did not hinder it.[16]

Here, as so often in his life and thought, More is an authentic son of the Poverello of Assisi—whom someone has called the First Minister of Finance. More was accustomed to distinguish between primary wealth and secondary wealth, that is, between what is best and what is good. But More was also accustomed to distinguish between what was good and what was bad; and again between what was good in itself, as bread, a house, and good only as a token, as a coin, a money order or a cheque. Money is of course but a token of things. And a country's real wealth is not in the number of tokens it has, but in the number of things it has. Yet the expert in the use of tokens may entice the expert in things to play his game of tokens; with the normal result that the expert in tokens obtains possession or control of things. This control of things by the expert in tokens can be so effective that at a time when there is no real famine of things the poor folk who lack tokens can die or languish of famine.

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Visitors to the new Mark-Engels Museum in Moscow tell us that no other museum in the world contains so vast a collection of works on Socialism. Among this collection are to be found copies in many languages of More's *Utopia!* It is strange fellowship for this fearless Catholic who laid down his life for the Blessed Eucharist and for the Pope, i.e. for supernatural life guided by supernatural authority.

One day the true-hearted lovers of More will perhaps reflect that More, always paradoxical, allowed his life to outrun his pen.

Believe, if you will, that More's *Utopia* is but a dream; believe, if you must, that More's life is a reality. Yet such was the greatness, the holiness of the man who penned *Utopia* that for us average men not only is his dream an unreality but his life is an impossibility—the impossibility of a dream.

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[16] Ibid., pp. 164 and 165.

THE TRAMP AT THE PRIEST'S FRONT DOOR. II.

IN my article in last month's issue I called attention to the number of deceptions of which the clergy are the victims, and I pleaded with pastors not to bestow alms unless they were able to learn something of the character of the applicant. I use the word "alms" intentionally, for in the Catholic sense it usually denotes a gift the motive of which is supernatural. When a priest is asked to assist one in need, the request is made to him because he is a minister of Christ and has the charity which Christ preached and practised.

And here some one will object that our Divine Lord dispensed His gifts without any scientific method, that He gave to the deserving and undeserving, that the parable of the Good Samaritan taught the lesson of assisting not only friends and neighbors, but even strangers and enemies. Well does Dr. Kerby answer the objection. He writes: "The parable which involved but one Samaritan and one object of his pity expressed the spirit and law of charity as Christ taught it. Now where there are a thousand samaritans who see, feel and serve, and when there are a thousand and ten thousand wounded men or poor in need of service, while resources in persons, means and wisdom are plainly inadequate to the claims of the sufferers, a new problem and a new duty appear. The duty is that of thinking. The problem is that of managing. The outcome is found in method and system. Charity is 'science ending in love'." [1]

To apply the social teaching of Christ to present-day problems, one must distinguish between *principles* and *programs*. Principles of their very nature are unchangeable; they apply to all times and all places and all circumstances. Thou shalt not kill, is a principle. It was wrong to kill when Moses promulgated the Decalogue on Sinai; it was wrong when Christ reiterated the Commandments; it is wrong now and will remain wrong until the end of time. Catholic ethicians have

[1] *The Social Mission of Charity*, by William J. Kerby, Ph.D., LL.D., p. 2; The Macmillan Company, 1924. Priests should read this inspiring and suggestive book of Dr. Kerby's. The two chapters on "Principles of Relief" are of special interest. *An Introduction to Social Work*, by John O'Grady, Ph.D. and *Introduction to Social Service* by Henry S. Spalding, S.J., also set forth the reasons for system in works of charity.

not been misled by the modern school of sociology which teaches that right and wrong, good and evil, are only the result of the *mores,* and that custom can again change the essential in morality, or rather that there is no essentially right or wrong human act. The Ten Commandments are principles; the love of God and the love of one's neighbor are principles. Principles are unchangeable.

Programs on the other hand change with time and persons and circumstances; programs are applications of principles to particular local conditions. They are the practical methods without which principles would remain theoretical and unused. To further illustrate the difference between principles and programs, we may select the virtue of temperance. Christ taught the necessity of temperance not only in the use of drink and food, but in all other bodily pleasures. His teaching was applicable to the simple life of the people of His time, and it is applicable in the complex civilization of our day. Had Christ enunciated a program for temperance, He would have set forth rules regulating the number of vineyards, the strength of wine, the amount each individual was allowed to drink and other similar rules. Had Christ given programs, His social teaching would have perished with the generation which listened to Him. It is the failure to distinguish between principles and programs that has misled many of the clergy in their acts of charity.

Father Matthew, the pastor, has two assistants, Father Jones and Father Howard. While Father Jones is saying the early Mass, and Father Howard is on a sick-call, a stranger recounts to the pastor a hard-luck story and receives a substantial donation. While the pastor is saying Mass and Father Jones is away, in comes the same needy individual and gets an " alms " from Father Howard. Later in the morning when the pastor and Father Howard are away, the poor visitor persuades Father Jones to make a donation. Experiences are exchanged at the dinner table, and all three discover that they have been hoodwinked by the same individual.

Again, in the quiet of the evening when Father Jones is alone in the rectory, a devout couple call to have High Mass sung for the wife's deceased mother. They are travelling, and had almost overlooked the date. Could Father Jones sing

the High Mass on the morrow? He consults his Ordo and finds that he has a free mass. Then he gets the organist on the telephone and is told that the arrangements can be made. How consoling to the visitors to know that far away from their home the High Mass can be sung! What consolations does the Church bring! The man suddenly discovers that he has left his pocket-book at the hotel. The wife laughs and explains that these slips of memory on the part of the husband have brought her into many an embarrassing position. But luckily the man had his check book with him. The man also recalls that he is a little short in cash. Would Father Jones cash a check for him? He makes out a check for twenty dollars. Father Jones gives him fifteen dollars in cash, retains five for the High Mass, and takes the check. The High Mass is sung and the check sent to the bank only to be returned as fraudulent. This story is as old as Dickens's Christmas Story, and has been repeated as often. But I venture to assert that a couple could work the scheme from Boston to San Francisco and succeed in nine out of ten cities.

Instances of simplicity on the part of the clergy could be repeated almost indefinitely. I cannot refrain from giving the following. Mr. Slick, an agent for mounted maps, worked his plans well. He arrived at a city of some three hundred thousand inhabitants. He would *do* the schools, not the schools exactly but the pastors interested in their parish schools. A day was spent in mapping out the location of the parishes, for the work must be done rapidly. Early the next morning he drives up to the first victim's house and begins his story. He is an agent for a series of new maps, the cost of the set being twenty-five dollars. But he has just received a wire from his wife that his daughter has been taken dangerously sick. He must leave the city by the first train. He has only one sample of the series of maps and does not wish to carry it with him. He will make the priest the offer of the set for eighteen dollars, a little below cost. Father Jones thanks the agent for favoring the Catholic schols. Oh, yes, the agent always favors the Catholic schools! The price is paid and Mr. Slick departs. While the taxi is whirling him on to the next pastor he takes from under the seat a second series of maps. Business is not so good, and twelve dollars are accepted

for the maps; but it isn't bad business, as the maps have been bought for two dollars and eighty cents. From one parish to the other the agent goes, selling the series of maps for from five to eighteen dollars. After a few days the pastors begin to visit their neighboring priests and discover that Mr. Slick has sold over twenty of the series, each priest being under the impression that he had made a wonderful bargain.

Very few of the non-Catholic text books on sociology will be of service to the priest in working out solutions of his social problems. Sociology is not among the older sciences. In Europe it has scarcely gained a place in the university curriculum. In the United States fifty years ago the claims for sociology were far-reaching and even perilous. Sociologists were seeking for a new earth and a new heaven. They were seeking for a new basis of society. They candidly asserted that they could dispense with God and religion, and that the Ten Commandments were no longer needed. "The sociological point of view" would be the substitute for revealed religion, for morality, for all forms of social activity.

Seven years ago Dean Albion Small, head of the Department of Sociology of the Chicago University and founder of the *American Journal of Sociology,* wrote: "A few scholars a generation ago became dissatisfied with the way things were going among the different social sciences. After fretting fruitlessly for a while, they decided to create a science of their own. They advertised that they were going to furnish the world with a science that would correct the errors of the older and futile social sciences. They would substitute a social science as it should be, capable of explaining all about society, including principles and rules for guiding society in the future toward a speedy perfection. They adopted the name *Sociology.*"

Now these leaders of the new thought ignored the past and the lessons of the past, and in so doing they failed to understand man as he was and is; they failed to understand the true meaning of man's social nature. All orientation was missing; only a part of man was studied or understood. All further attempts on the part of sociologists will fail unless they return to the consideration of man as he really is, and not to the fanciful man as set up by evolutionists, with no spiritual

element, no final destiny in the next life, and no relation to God. New sciences may be created, but they must recognize some unchangeable laws. The latest inventions of the wireless must apply the known laws of physics. Equally, there can be no social science without the foundation of unchanging principles. Here is where our modern sociologists have failed, —utterly failed; they have refused to accept the basic principles of morality. They have regarded morality and religion as having their origin in ignorance and superstition and to be the outcome of long tradition. Frazer's *Golden Bough* and Sumner's *Folkways* have become their bibles. With them, what is essentially right and just to-day may be wrong and unjust to-morrow.

Now, the Catholic clergy have not been misled by this false reasoning and these vagaries of sociologists, and the reason is that the clergy has had a course in philosophy and know how to think. They can readily detect the false logic and the false conclusions of the false leaders. But the remarkable thing is that priests who have been able to analyze and reject the errors of the leaders in unsound systems of sociology, have fallen easy victims to the sophistries of unlettered tramps or scheming agents. The reason for this is, that the clergy have studied the methods of the leaders of non-Catholic sociological thought and have easily detected the weak foundations of their systems; but these same clergy have not taken the trouble to study the wiles of the agents and the tramps. They are even deceived by the simple stories of children. For instance, Father Jones meets a little ragged girl who asks him for money to buy a pair of shoes so that she can go to school or church. His sympathies are touched, and without any investigation he hands her two dollars with a "God bless you, dear child". The trembling child carries the money to her drunken father and mother. Her reward is a threat of severe chastisement if in the future she does not secure two dollars each day by begging.

The solution to the problems of the pastor is a thorough study of *programs*. He must know local conditions. He must be acquainted with the methods of every agency in the vicinity doing social work. In a large city I do not see how he can ignore the *Social Exchange*. If the results of the work of

others do not come up to his ideals, he can at least profit by their mistakes. But I venture to say that he will find much to admire. He will discover not only method in record keeping, but real enthusiasm and often heroism in the work of numerous non-Catholic social workers. Some of them have caught the supernatural principles which should underlie all social work. Many will shame us by their long years of devoted work for suffering humanity.

I am stating nothing new when I require investigation for each case. I take the following line from the regulations of the St. Vincent de Paul Society: "At the weekly meetings the Conference members must carefully consider the needs of each family and sit as a committee of the whole, hearing the reports of the groups of visitors on cases aided, at the same time passing upon the reports of new applicants for relief. At such meetings they give special thought and consideration to different types of cases met with. The Vincentians consider that they owe a duty, not only to the Society, to its benefactors, but also to the applicants for aid, to acquire a thorough knowledge of the latter's needs and circumstances. The benefactors contribute their funds because they have faith in the diligence of the members in applying their donations to the deserving."

The priest, like the Vincentians or with the Vincentians, is the custodian of the charity of the people. It is his sacred duty not to spend this money carelessly. He will spend it carelessly unless he is impressed with the need of investigation. Again, we summon Father Jones to answer for his mistakes. He is called to the parlor and meets a woman with her boy about seven years old. The family has just moved to the city and into the parish. The husband has been promised a job at a factory, the name and location of which are given. Their furniture has not arrived and the expense of traveling has been more than they calculated. Could Father Jones let her have five dollars. Her dear little boy has had no supper and no breakfast. Father Jones gives her five dollars from the poor-box collection. Later he learns that the same woman and child had received five dollars from a neighboring curate, and that the woman was an old resident of the vicinity and a drunkard.

But Father Jones simply will not learn from his mistakes. He gives five dollars to a man who claims that business requires him to hurry to another city. The money is spent for drink.

In comes a stranger who represents himself as the brother of a priest in a distant city, the name and address of the priest being given. He tells a hard-luck story and asks for money, at the same time suggesting that Father Jones write to the brother to verify the statement. The money is given, and Father Jones writes to the supposed clerical brother. The latter replies that he has no brother and that he has received ten other letters from ten other pastors telling the same story.

I am more than anxious that the pastors assist the religious communities of women, not only the Sisters who teach in the parish schools, but convents in which the priest may have some special interest or influence. It seems that superioresses in these convents simply cannot refuse any unworthy priest, or any one who claims to be a priest. For several years some one, posing as a priest, has been extorting money from convents in the Middle West. Sometimes he represents himself as a member of a religious community. He knows the superior there and many details about the monastery or college. He humbly confesses that he has been disobedient and has left his community in a huff. But now he is repentant. He wishes to hurry home and ask the pardon of his superiors and do penance for his sins. He needs twenty or twenty-five dollars for the trip. The money will be returned in a short time and God will surely bless the superioress for her charity. Later the superioress writes a pitiful letter to the Prior, or Abbot, or Provincial of the religious community and informs him that she is awaiting the return of the money. Recently one of these imposters has been arrested. But the only solution of the abuse is for the communities of nuns to refuse to give money to applicants, even though they should claim to be priests. All such cases should be referred to the pastors, who in turn should in most cases put the matter before prudent advisers before taking action.

Another abuse of long standing is the feeding of tramps at the convent gates. Recently a large Catholic hospital was giving meals regularly to nearly a hundred men. The work

required the entire services of one of the community. The recipients were not only ungrateful, but often insulting, and insisted on turkey on Thanksgiving Day and Christmas. One day a non-Catholic social worker of experience called on the superioress and asked her whether records were kept of the patients in the clinics. She replied with some indignation that complete records were on file. He then asked her whether records were kept of the men who were taken care of at the kitchen door. The reluctant reply was that the Sister in charge was too busy to keep records, and even if she had time that she would not know how to do such work. The visitor then explained that the hospital was equipped to do clinical work, but was not equal to the task of caring for vagrants. Acting on his advice the tramps were dispersed and referred to an agency which the city-drive fund had provided with ample means.

The members of our religious communities are giving their very lives to what the present age calls social work; but it is social work sanctified and enobled by the supernatural. They are bearing more than others their part of the social burden. They should not be called upon and should not be permitted to take care of tramps or vagrant citizens of any position in life. If they give meals to one, they will soon find two, ten, fifty, and a hundred making application and telling doleful stories of unemployment — stories by men who have been studiously and successfully avoiding work for many a year.

In these two short papers I have not asked the priest to depart in any way from the principles of the teaching of Christ in helping the neighbor; I have asked him to study new programs. It has been said that theology must often be rewritten to meet false doctrines and new problems; the same must be said of programs of social work. Old programs become absolete and unworkable. No two cities have the same problems; no two parishes are identical in ministrations of charity. The priest must study these changing conditions. If he does so, if to his long years of study and his knowledge of true principles he will only add the advantages of careful investigation, he should be the ideal social worker.

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THE OTHER SHEEP.

SOMEONE has said that a man under thirty who is not a Socialist has no heart; but that a man over thirty who is a Socialist, has no head. The implication is, of course, that a good man increases in wisdom with the years. It seems equally true that a good man likewise grows more charitable as he becomes older. Perhaps this is a different facet of the same truth; for after all, can there be true wisdom without charity? The point suggests itself when one is considering the attitude of Catholics toward non-Catholics. We Catholics have the truth. We make the statement soberly, simply, without qualification. But the question may be raised, Do we always make the statement with due regard for charity? Is it not true that in our zeal for the truth we sometimes forget our manners; that we occasionally speak with heat, with a note of challenge, with a suggestion of hostility; with even a voiced or implied suspicion of the good faith of those who are not Catholics? If we do so conduct ourselves in discussion with those who do not agree with us, it would seem that we are failing in that virtue which our Lord said would distinguish His followers, while we are in the very act of trying to increase their number!

There ought to be no misunderstanding on this question. Nothing can be more despicable, nothing more uncharitable, than the compromise of truth. For God is truth, and it is an evil thing to deny God. But the enemy of truth is error, not the man who is in error. Our struggle is therefore not against the victim of error, but against error itself. The man who does not see the truth is *in* the darkness; but he is not the darkness itself. It is our hope to hand him the lamp of Faith, not to give him the stroke of death. By destroying him we destroy not the darkness, but him for whom the darkness is hurtful. The darkness does not affect us, for we are in the light. It is our brother who has lost his way, our brother whose footsteps we would guide.

Put concretely, this last is a hard saying. In the abstract it is all a very beautiful doctrine. But is our bitter enemy our brother? Are the people who are trying their best to destroy the parish schools, our brothers? Are the members of the

Ku Klux Klan our brothers? The answer lies at the heart of our theology. It is the very core of our teaching.

There has been a great deal written of late about the doctrine of the Mystical Body of Christ, the Church. Christ is the Head of the Body and we are the members. But who are the "we"? The pewholders in our churches? It is to be hoped that most of them are. It is the teaching of the Church that all who are to enjoy Heaven attain that joy through membership in the Church; that furthermore not all are excluded who fail to profess membership in the Visible Church; and that, although adherence to the Society which our Lord founded for the bringing of grace to men is the ordinary means of reaching Heaven, the goodness of God may well provide "extraordinary" means for men of good will and it is only the stiff-necked and wilfully perverse who will be lost. In theological language, the "invincibly ignorant" may find Eternal Life. Those who know the true Church but refuse to join it are in bad faith and, if they persist in their obstinacy, they will be lost.

How are we to tell, among the multitudes of non-Catholics, who are in good faith, and who are not? The answer is, that we are not to tell at all. It is God's business to distinguish between the sheep and the goats. He alone is the judge. And even though we were able to sift Christ's true enemies from His mistaken ones (those sheep who cannot recognize His voice in the general din, who cannot make out His shepherd's form in the thickening gloom), would we then be justified in hating the bitter, devilish foes of our Master? At first it might seem that we would be. The fiends to Christ are fiends to us, as the friends of God are our true brethren. But, this side the grave, how can we possibly tell what wicked man will not repent? Hope for the conversion of a sinner springs nowhere more eternal than in the breast of a Christian. We may hate the Devil, and those whom he has brought to hell with him. They are the *confirmed* enemies of Truth, of Justice, of Goodness, of God. But living men who are at warfare with their Maker may be said to be so now. They may make their peace in time. Do we not pray for the conversion of sinners?

No, we are not to judge. We are to pray, and prayer implies love. We ask God to move the hearts of the wicked,

without presuming to tell Him whom exactly we mean. We may trust His omniscience for that. And since men may unwittingly belong to the Church, *implicite, in voto,* and since we have no means of telling who they are, does not charity compel us to give every man the benefit of the doubt? Again concretely, does not charity oblige us to say to ourselves, when we regard a particular hateful enemy, something like this: "Here is indeed a man breathing slaughter and threatenings against us. He frequently amuses me, but he more often pains me grievously. His fury is aimed at me and at the Church that I love; he may incite people to steal my property and hurt my body; he may disturb my peace of mind. But (and this is really the serious point) he may be in bad faith, and therefore in danger of damnation. Therefore I must pray for him, and help him in any way possible to avoid such a calamity. However, he may be in good faith. In any case I am in no position to judge. He may be as mistakenly righteous as Saul before his conversion. Let us hope that he will be struck blind with the light. In all things, charity. I will not suggest to him that he find eternal beatitude in a heaven filled with Papists. That would doubtless infuriate any doughtly champion of hundred per cent Americanism to the point of apoplexy. But if he is to come to any heaven at all it must be to this one! And that is exactly what I wish and pray for; that is the end for which his Creator made him; that is the life which his Redeemer died to gain for him." *Tantus labor non sit cassus.*

There is another type of non-Catholic who might be the victim of injustice if we deny him the possibility of membership in the Mystical Body. I mean the cultivated, intellectual man; the university professor and the man of his type outside universities. These men have had greater opportunities to know the Church than men of the other stamp. We are sometimes prone, therefore, to admit their good faith less readily. They have studied history, or science, or literature, or philosophy, or all of these. Their minds are, as a result, more likely to be free from prejudice of any kind. They may be deeply interested in the history of the Church; her music, her art, her liturgy, her social influence; and still these people are without the Faith. Some of them are none the less hostile to

the Church; they are bitter and fierce and uncompromising; they lose their academic calm only when discussing the Beast of Rome. Others are markedly friendly to the Church and her ministers and sympathetic to her schools. They may admit that historically the Catholic Church is the Church of Christ, though they cannot convince themselves that Christ was God. They would like to believe that the beautiful explanation of life embodied in the Catholic system is true, but they cannot be sure, though they are too humble to declare that it is not true.

These people, with all their advantages, their scientific detachment and their philosophic temper, tempt us to hold them to a stricter account than that to which we hold the ignorant Klansman. But are we called upon to hold them to any account? Are we called upon to hold anyone to any account? The principles laid down to govern our attitude toward the uneducated non-Catholic are quite as valid for the cultured. Perhaps they ought to be even broader. To the thoughtful mind certainties often tend to give way, as age and study increase, to mere probabilities. It may be more difficult therefore for the thoughtful mind to accept a system of truth, possibly diametrically opposed to the precepts of early training, which the less profound man may accept with little trouble. All truth is hard for the honest man. If he finds it where he least suspects it, he examines it carefully, from all sides; he cannot change his mind easily. What the weak do they do weakly; what the strong do they do strongly: *agere sequitur esse.* And then we must remember that faith is a gift. Of course, the dispositions depend upon ourselves. But who is to tell, who is asked to tell, which man has put an obstacle in the way of faith, and which man has not? Once more, this is the province of God. As Dr. Karl Adam has pointed out in his remarkably charitable book, *The Spirit of Catholicism,* an earlier age, logical rather than psychological, identified heretics with heresy and treated them accordingly; while our time, more alive to the complexity of the human soul and its remoteness from every other human soul, emphasizes very clearly the distinction between the man and his deed.

What, then, is to be our attitude toward the non-Catholic? First of all it is to be one of charity. This ought to be fairly

clear. Of course it might be necessary to resist him, as it would become necessary to resist our own blood brother if he were to attack us with a gun or a bill in Congress. But this can be done, we all know, in perfect charity. Secondly, our attitude ought not to be one of aloofness, but the reverse. The Apostles were commissioned to teach all nations. We are bound to avoid people who would lead us into sin, and to guard the precious jewel of our faith against thieves who would steal it from us. At the same time we must bear in mind that the Church's mission is to all men, that her ministers are ordained to serve all men, that the Church claims potential jurisdiction over all who are baptized. We love the unbaptized as potential Christians, according to the wish of the Good Shepherd that there be but one Fold and one Shepherd. We are directed not to hide our light under a bushel, but rather to set it upon a hill. All have a part to play in the conversion of the world. We cannot play this part by serenely isolating ourselves from those whom we say we should like to convert.

Curiously enough, non-Catholics are beginning to demand that we recognize their membership in the soul of the Church. At least one prominent man, who obeys no pastor and pays no pew rent, has publicly asserted his "rights". (Of course the Anglicans and the members of the Orthodox Eastern Church have always held that they belonged to the body of the Church, the Visible Church—but that is a different matter.) The late Mr. Harvey Wickham, in a communication to *The Commonweal* of 23 July, makes the novel claim that insofar as he is any thing at all he is a Catholic; that "even Bertrand Russell . . . . , even Jews and Mahommedans and the worshippers of Baal are, whether Christian or not, nevertheless Catholic in the sense of rightly belonging to the Church." I suppose Mr. Wickham meant that all these people *may* belong to the Church. He might be relatively certain about himself and the worshippers of Baal, but he could hardly be expected to vouch unreservedly for all others. Be that as it may, the question remains as to what attitude we Catholics are to take toward a person like Mr. Wickham. Are we to say to this suitor for our comradeship that we will have none of him and that his position is preposterous?

There are two classes of Catholics who err against their non-Catholic brethren: those sentimental souls who lean backward so far in their nervousness to avoid intolerance that they tumble ungracefully into the pit of compromise, and those wrathy hammerers of heretics who are so militantly zealous for the truth that they injure charity in defence of it. The first class comes in for a good deal of more or less fraternal correction, quite properly, from the press and from the pulpit. But the second group is somehow allowed to remain uncorrected. This is not at all inexplicable. It is very easy for a just man to over-cultivate the faculty of moral indignation, or rather, to permit this faculty to exercise itself on the wrong object—in this case, on the erring rather than the error. Besides, this kind of uncharitableness is of a very subtle nature. It often passes for strength and courage, and may deceive even the elect. After all it is the excess of virtue; what is more, of a virtue that we like to think of as characteristically American. Catholics in this country have been for many years on the defensive. They have had to take lusty blows and it was only natural that they should sometimes be a bit too lusty in returning them. However, times are changing. There is less excuse for this fault on our part to-day than there ever was.

It is always a delicate and often a dangerous matter to speak of a *rapprochement* between Catholics and Protestants. Such a suggestion may be taken to mean an association of Catholicism and Protestantism, a misalliance rather than an alliance. However, with the proper distinctions there ought to be no misunderstanding. Catholics may be said to occupy a middle ground between the Fundamentalists and the Modernists. Of late, as someone has pointed out, we have been happy to cheer on certain writers in their pointed and amusing attacks on the Fundamentalists. But is it somewhat disconcerting to find ourselves numbered with the generation that is still in darkness. We had thought that the sophisticates considered us as relatively enlightened. On the contrary, in a review of Mr. C. E. M. Joad's *The Present and Future of Religion,* which appeared in *The Saturday Review of Literature,* 12 July, Mr. Elmer Davis refers to "the indigestible residue of Fundamentalists, mostly Catholics, whom we are likely to have with us for a long time". This means that to the Elmer Davises

the Catholic Church is just as much an enemy to progress, to the emancipation of man from worn-out notions of dogma and morals, and to everything else that is humane and forward-looking, as the Methodist Church or the Baptist Church. We need not ask ourselves what common ground we have with the Protestants—Mr. Davis has put the question for us. Others have pointed out what we hold together with Mr. Davis. With their aid, and a bit of reflexion on our part, we are coming to understand more clearly our relation to the two camps. While we may deplore (though not in such harsh terms as the "Emancipated" use), the extremes of Puritanism, on the other hand we must not forget that we are allied to the Fundamentalists in the fight for the main tenets of the "Old Morality," and a good many of the "old dogmas."

These people, all of them, Modernists and Fundamentalists, are, let us repeat, our brethren. They were created in the image and likeness of God as we were and they are destined for the same end. It is our business to help them attain that end, though they oppose us right heartily. As individuals we are getting to understand them better and our proper attitude toward them as individuals. Present conditions are not those of thirty, or sixty, or ninety years ago. We are no longer poor immigrants, repelling attacks upon our Faith with the only weapons poor immigrants knew, or shunning our adversaries with an aloofness bred partly of fear, partly of bold defiance, partly of misunderstanding. We have lived with these people for a rather long time, now, and we are getting to know them better. They, too, are losing their strangeness with us. And, as they are coming to look more kindly upon us, we are gaining courage to make advances to them. We are becoming wiser in many ways. We are better instructed in our religion than our fathers were. We are readier than they were to make the distinction practical between formal and material sin. We have many advantages that our fathers lacked. May not one of these be the fuller appreciation of Christ's love for the other sheep not of His fold?

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A LAST RESORT: SEPARATION.

MARRIED persons must live together unless they have a just cause for separation (Can. 1128). Conjugal life implies three things in common, bed, board, and dwelling-place, at least habitually and as far as circumstances permit. Without this community of life, husband and wife cannot correctly satisfy the conjugal relation nor properly rear and educate their children. Common life is not so essential that the bond of marriage cannot exist without it. Unbearable circumstances and abnormal conditions sometimes necessitate an extreme remedy, namely separation, either permanent or temporary, according to the nature of the case. By separation the writer excludes temporary cessation of the marriage relation by mutual consent for religious motives (1 Cor. 7:5). Nor does he refer to complete and permanent separation with a view to a more perfect life: the reception of Orders or entrance into religion, which may take place by mutual consent of and by arrangement with the ecclesiastical authority without violating the other party's rights. Prudence and charity however demand the safeguarding of the other party's chastity and caring in some proper way for the children. In such cases, says Ayrinhac, the Church demands that when one party receives Orders or embraces the religious life, the other party should also enter a religious community or at least take a private vow of perpetual chastity in the world.[1] Nor does the writer include the often deplorable condition of enforced or desired separation on account of immigration, occupation, travel, imprisonment and similar causes, all of which are more or less abnormal and at times conducive to infidelity, bigamy and civil divorce.[2]

Married life sometimes presents almost insurmountable difficulties and hardships. In spite of prudent foresight and patient endurance, there crop up irremediable physical defects, secret moral delinquencies and social diseases, habitual drunkenness, cruelty, and infidelity. As a kind mother, the Church has always found ways and means of protecting the innocent and punishing the guilty. By moral and humane

[1] *Marriage Legislation,* No. 313.

[2] See Creusen-Vermeersch, *Epitome Juris Canonici,* Vol. 2, No. 439.

legislation she allows and provides for separation from bed, board, and dwelling-place; as a rule, the law favors only the innocent party.

Permanent Separation.

The one cause for permanent separation is adultery. The causes for temporary separation are—joining an heretical sect, the educating of children as non-Catholics, an habitually criminal and disgraceful life, the danger of grave harm to body or soul, cruelty, and similar evils. Temporary in many cases means perpetual, since the causes are frequently permanent. Adultery is the only cause mentioned in the Gospel and the only one which is by its very nature a cause for permanent separation. The others may become permanent in virtue of special circumstances and conditions.[3]

Adultery is directly opposed to conjugal fidelity, but not to the marriage bond itself, as Luther and the reformers falsely asserted. It does not break the bond, but gives the innocent party a right to permanent separation from bed and board. Neither the innocent nor the guilty party is allowed to remarry.[4] The Greeks and the Protestants have no Scriptural warrant for making adultery a cause of absolute divorce from the bond. Our Lord states the case plainly when He says that "whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery; and he that shall marry her that is put away, committeth adultery" (Matt. 5:32). The exception evidently refers only to putting away the wife, not to marrying another, as the Protestants and Greeks seem to think. In short, our Lord permits one to put away his consort who has been proved guilty of adultery, but He does not allow remarriage. He even condemns it as adulterous. The Catholic Church logically calls adultery a cause for separation from bed and board, not a cause for divorce. What Christ forbade, the Church has no authority to permit. "Adultery on the part of one of the spouses, without breaking the bond, gives the other spouse cause for separation, even permanent, unless he himself has consented to the crime or been responsible for it, or pardoned it, expressly or

[3] See Gasparri, *De Matrimonio*, No. 1111.

[4] See Matt. 5:32; Mark 10:11; Luke 16:18; 1 Cor. 7:10.

tacitly, or himself has committed the same crime" (Can. 1129). The principle upon which the law is based is, "Frangenti fidem fides non debetur". The one who violates fidelity can lay no claim to fidelity from the innocent party. The *innocent party* has the *right* but *not the duty* to separate. If the dish is broken, it may be cast aside, or it may be repaired. The law deals with justice. Charity or prudence, however, might demand the condoning of the crime by the innocent party, especially when the adultery was committed only once and out of human weakness, and has not resulted in infamy or any grave detriment to the wife or children.[5] This would be the case if the crime were not publicly known. Condonation or pardon can be granted by word or action. The latter is in evidence when the innocent party is fully aware and certain of the crime and in spite of this certainty freely submits to marital relations. Unless the innocent party expels, or leaves, or takes legal action against the guilty consort within six months after the guilt is proved, the law presumes silent forgiveness. If the accusation however is delayed on account of grave inconvenience, or out of fear, or conjugal union takes place after the crime but before certainty is established, there is no pardoning implied or presumed. In case of forgiveness, a particular instance of adultery ceases to be a sufficient cause for separation and may not be made use of as such in the future. Both canon and civil law as well as common sense favor condonation for the sake of the children and the peace of the family.

The guilty party has no right to separate of his own accord, but must continue to live with the innocent consort, if the latter so desires. He may, however, maintain and demand his right to the conjugal life until he is proved guilty of deliberate and consummated adultery or its equivalent, sodomy or bestiality. As soon as the guilt is proved, he loses this right. In fact, he is at the mercy of the innocent party who may reject him finally or pardon and reädmit him to conjugal life, unless the guilty consort has already made use of the other's permission to embrace a state of life inconsistent with marriage. In that case the innocent one gave up the right to conjugal life by

[5] Creusen-Vermeersch, Vol. II, No. 440.

granting the permission. Similar yielding of one's right is supposed to be in evidence when the innocent spouse refuses reconciliation, or, if within two years he does not invite the other party to return, or, if by dispensation from the Holy See, he received Orders or embraces the religious life permanently. In these cases he is supposed to leave the guilty one free to assume obligations which would render impossible the return to conjugal life.[6]

A Practical Question. — The Code explicitly states that adultery is a reason for separation only in those cases wherein the guilt of the crime is ascribable exclusively to one party and the other is truly innocent. Very often the so-called innocent party is, in fact, the cause of the crime. Not only when he consented to infidelity or when he knowingly failed to protest against it when it was possible, but also when by repeated refusal of marital obligations he practically impelled the other to infidelity. Mere quarrels and strifes or even serious breaches of charity would only remotely cause or occasion infidelity and as such would not render the innocent party responsible for the adultery unless it were done with that intention. Repeated refusal of conjugal relations without a proportionate reason, the severing of common life, refusal to support with the foreknowledge of adultery, and similar breaches of duty would constitute a proximate cause of infidelity; and hence would make the so-called innocent party an accomplice in the crime.

Does the innocent party who after legitimate separation falls into the same crime, thereby lose his right to remain separated? Strictly speaking, such a crime is not a mutual one, although it might never have happened had the innocent party not insisted upon separation. In another sense, the crime committed by the innocent party after separation in no way influences the original crime which caused separation. Hence the after-crime does not compensate for the original crime nor does it compel, in law and justice, the renewal of conjugal life; although it might by way of charity, as a mutual protection against further marital infidelity.

[6] Gasparri, *De Matrimonio*, No. 1114.

Temporary Separation.

With the one exception of adultery, all cases of separation are temporary. When the cause of separation ceases, the common life must be restored. If the separation has been pronounced by the Ordinary for an indefinite period, the obligation of returning to life in common is not binding on the innocent party until the judge so declares; or, in case of a definite period, until the alloted time of separation expires. All secondary cases must be submitted previously to the Ordinary. The innocent spouse must first have recourse to the Ordinary, unless the gravity of the cause is certainly evident and there is danger in delay (Can. 1131).

Joining an Heretical Sect.—Formerly mere apostacy from the faith was considered a cause for permanent separation. The new Code restricts both cause and time. Apostacy, indifferentism, affiliation with a condemned society, heresy, or even infidelity in religion do not constitute grounds for separation. The cause is restricted to the actual affiliation with a non-Catholic sect by one of the parties after marriage. Formerly the law was understood in a way that allowed temporary separation without consulting the Ordinary. But the present law demands that the case be adjudicated by the bishop. Formerly if the innocent party had obtained an authoritative separation, he or she was never again bound to return, even though the cause of heresy should cease. The present law states categorically: In all secondary cases, when the cause of separation ceases, the common life must be restored.

Educating Children as Non-Catholics.—If both father and mother are Catholic, their obligation to bring up the children Catholic is obvious. If a Catholic marries a non-Catholic, the Church, in order to protect herself and the Catholic party, grants the required permission on the condition that the non-Catholic do nothing to hinder the free exercise of the Catholic party's religion; and both promise to baptize and educate all of the children in the Catholic Faith. Whenever, as often happens in mixed marriages, this solemn promise is broken, the Catholic party has a right to separate. The wisdom of the Church in forbidding mixed marriages seems evident to all except those who are love-blind. Her wisdom in making

the breach of promise regarding Catholic education a cause for separation is likewise evident, since she cannot allow divorce from the bond, and she must provide some means to relieve the innocent and punish the guilty. When the first child appears, the dispute arises and the promise is violated by the refusal of Catholic baptism. Because of the Catholic party's craven cowardice to make the non-Catholic stand by his promise or leave him, many souls are lost to the true faith and fall easy victims to indifference and infidelity. Baptism is only the beginning of Catholic education and not by any means sufficient guarantee against non-Catholic training. Hence one might incur this punishment in spite of allowing the children to be baptized, if one, out of mere carelessness and indifference, were to send the children to the public school and fail to supplement the lack of religious training in some way or other.

Criminal and Disgraceful Life.—Formerly great crimes of one party, provided they were not against marital fidelity, or did not include any incentive to sin on the part of the other, did not of themselves give any right to separation. Nor did consequent punishment and dishonor (Lehmkuhl). But the new law is more humane. The Church allows the innocent party a legitimate avenue of escape from lifelong mental and bodily torture, which only too often is the immediate result of contact with one who has contracted criminal habits and continues to lead a disreputable, shameless life. It is bad enough to have one's life ruined, but to be forced to lifelong torture and disgrace is infinitely worse. It is too much to expect all such victims to be heroes and heroines for a lifetime.

One or the other criminal or disgraceful act is not regarded by the law as a sufficient cause for separation, for, painful and disgraceful as it might prove to be, still public honor and good name are not thereby lost, or if lost, can be regained if the guilty party sincerely repents and amends. The welfare of the children likewise counsels patience and forgiveness in this case.

Danger of Grave Harm to body and soul, which cannot be avoided except by separation, constitutes another cause. Under spiritual harm would fall any grave scandal, such as might be in evidence in temptation to mortal sin, to the denial of the faith, to the abuse of the marriage function. Scandal, if grave

and proximate, must be avoided at all costs. Grave physical harm means any great danger to life or health, as well as other intolerable conditions, plotting against one's life, well-grounded fear of dangerous contagion, insanity, serious and constant quarreling.[7] Mere social contact does not establish a well-grounded fear of contagion in all social diseases, especially gonorrhea. Hence, if the afflicted party abstains entirely from conjugal union and closely related physical contacts and kissing, there is no ground for separation, because the danger of contagion may thereby be reduced to negligible proportions. In advanced cases of tuberculosis, in syphilis and in other contagious diseases, separation is the only safe remedy. The party afflicted with social or contagious disease or with criminal and disgraceful habits before marriage can make no just complaint against the other partner for resorting to legitimate separation. Whether the former tricked his way into marriage by wilful deception or whether his candor appealed to the other's sympathy, the latter need not pay the penalty of ignorance and inexperience. The innocent party may apply to the matrimonial court of the diocese for separation.

Cruelty which renders the common life too difficult is another cause. When canon law says cruelty, it means savage cruelty (*saevitia*), unbearable cruelty. Nowadays the term cruelty in civil divorce proceedings is stretched to its breaking point in a way to cover mere differences of character and incompatibilities of temperament, or even mere whims of taste and fancy, which in fact are unavoidable and quite endurable by men of good will. A wife, for example, testified in her divorce hearing in 1902 that her husband left her because on Thanksgiving Day she could not give him the turkey gizzard, which had already been used in the gravy.

Other causes may constitute a sufficient reason for separation. Grave losses in temporal goods, constant and relentless contentions and enmities, family interference on the part of the relatives (by marriage) might bring things to such a pass that sincere reconciliation between husband and wife is practically hopeless. Where children hear nothing but scandal and see nothing but constant and hateful strife, it might be preferable to break up the family and put the little ones into

[7] Ayrinhac, No. 319; Gasparri, No. 1117.

private homes or boarding schools, for their home is only a school for scandal.

In all these and similar cases recourse must be had to the Ordinary. Exception is made, so as to allow separation on one's own authority, only when the cause is proved with certainty and there is danger in delay. All the causes for separation, except adultery, are only temporary, unless they last during the lifetime of one or both parties. When the cause for separation ceases, conjugal life must be renewed. Canon law mentions no conditions or circumstances permitting either spouse during the interim of separation to enter the religious life. Some causes of separation might be of such a permanent nature that the Pope might grant this permission to the innocent party. I see no reason why he could not in case the other party is afflicted with hopeless insanity or an incurable contagious disease or some other permanent malady.

An Unanswered Question.—So far Rome has not given an authoritative answer to the question whether a party who has genuine reason for separation recognized by the ecclesiastical authorities may ask for a civil divorce, and whether or not a Catholic lawyer or judge can conscientiously handle cases of this sort. As marriage among Christians is a sacrament, all its causes and grievances are reserved exclusively to the ecclesiastical court. Since many states do not recognize the authority of the Church over her own subjects in matrimonial matters, but usurp the right to break the bond, Catholics for serious reasons are permitted, if necessary, to apply for a civil divorce, in order to secure the civil effects, but only after a legitimate separation by the Church.[8]

Suppose a Catholic has good and sufficient reason for separation recognized by Church law and the judgment of the bishop, but the other party objects and appeals to the civil court, which in turn compels the resumption of the common life. In that case the only protection from the civil standpoint is civil divorce. But can a Catholic conscientiously apply for civil divorce, even after an ecclesiastical separation and with the bishop's permission, in a state where the law does not grant separation at all, but only divorce from the bond? Why should a Catholic be obliged to suffer all sorts of wrongs

[8] See De Smet, No. 211.

from a guilty and conscienceless partner, merely because he has a higher standard of morals and a nobler concept of the marriage bond? Shall his health, his life, his virtue be jeopardized merely because some conscienceless partner clings to the skirts of state interference to his own advantage? There seems to be no sufficient reason for taking the civil courts and civil laws seriously when they attempt the impossible task of breaking the marriage bond.[9] It is likewise very doubtful whether all or even very many of the civil courts actually intend to do more than free the parties from the civil obligations, because to them marriage is nothing more than a civil contract, rescindable even for relatively slight reasons. One would not dare make such a charge, unless the divorce statistics and divorce proceedings in court seem to prove it. Hence, in spite of laws to the contrary which exist in most of the states, the courts do not, it seems, actually intend to free one from any religious or moral obligation; they deal simply with the matter necessarily according to the limitation of their jurisdiction, which in the marriage of Christians regards only civil effects and civil obligations. Either the courts do admit a religious and moral obligation connected with the marriage bond or they do not. If they do admit this obligation and at the same time pretend to have authority to sever it, they usurp powers that are beyond them. If they do not admit a religious and moral bond, they cannot intend to break it, they cannot intend to cover it in their legislation and decisions.

Any right-minded Christian cannot be in favor of the State playing high-handedly and loosely with a contract where human souls are in the balance. Even apart from its sacred and, among Christians, sacramental character, the marriage contract is by its very nature a non-rescindable contract which must, after ratification and consummation, be adhered to in all circumstances for the welfare of society at large. In business contracts, in government contracts, in army enlistments, in every civil contract, the parties are bound regardless of hardship or disillusionment. A partner in business, a soldier in the army, must abide by his contract. Does the state encourage the breaking of such contracts?

[9] De Smet, No. 211.

Practical Procedure.

Ante factum separationis, the confessor or pastor should, if possible, lay the whole case before the matrimonial court. Even though general canon law does not demand judicial procedure whenever adultery is clearly evident and whenever a secondary cause admits of no delay (for instance, when life or virtue is in jeopardy), nevertheless, for the sake of orderly and correct procedure and to give time for weighing the evidence, we advise, and the diocesan courts urge, judicial procedure. If the parties are unwilling to wait, the pastor or confessor must make it clear that no civil divorce may be sought without the previous consent of the local Ordinary.

Post factum separationis partium propria auctoritate, the confessor or pastor should make inquiries to ascertain whether adultery was evident, or whether the secondary cause was so urgent as to admit of no delay. If so, Canons 1130 and 1131 give the parties the right to separate of their own initiative. There is nothing to do about it except to see that no civil divorce is obtained without previously consulting the bishop. In Cleveland, where it is a reserved sin to *apply for or seek* civil divorce without the bishop's *consent,* one must have recourse to the Ordinary for faculties to absolve.

Suppose a separation took place when adultery was not clearly evident. There are misgivings about formal guilt, or even about the fact itself. Or take a clear-cut but not urgent case among the secondary causes, e.g. educating the children as non-Catholics. There is time to wait the bishop's decision, for the case is plainly not urgent, yet the parents precipitately separate. In both cases we have grave though not reserved sin. The pastor or confessor must urge repentance and inflict some grave and appropriate penance.

Must he demand, under pain of denying absolution, that they reünite until the case is lawfully adjudicated In most cases, that would be futile, if not spiritually disastrous. The whole case in all its bearings should be laid before the diocesan matrimonial bureau.

Albert F. Kaiser, C.PP.S.

Cleveland, Ohio.

Analecta

SACRA POENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis.)

DIVINI OFFICII CORAM SSMO SACRAMENTO RECITATIO INDULGENTIA PLENARIA DITATUR.

Ssmus D. N. Pius div. Prov. Pp. XI, in Audientia die 17 Octobris c. a. infrascripto Card. Poenitentiario Maiori impertita, vota sacerdotum in civitate Lauretana occasione X Eucharistici conventus nationalis coadunatorum libentissime excipiens, ad cleri devotionem et amorem erga Augustissimum Eucharistiae Sacramentum magis magisque fovendum, benigne concedere dignatus est ut clerici in sacris constituti, qui integrum divinum Officium, quamvis in partes distributum, coram Ssmo Sacramento sive publicae adorationi exposito, sive in tabernaculo adservato, recitaverint, indulgentiam plenariam, suetis conditionibus, lucrari valeant. Praesenti in perpetuum valituro absque ulla Brevis expeditione et contrariis quibuscumque minime obstantibus.

Datum Romae ex Aedibus S. Poenitentiariae, die 23 Octobris 1930.

L. CARD. LAURI, *Poenitentiarius Maior.*

I. Teodori, *S. P. Secretarius.*

ROMAN CURIA.

Recent Pontifical Appointments.

6 September: The Right Reverend Monsignor Denis J. Murphy, of the Diocese of Nashville, Protonotary Apostolic *ad instar.*

26 July: The Right Reverend Monsignor Francis Carney, of the Diocese of St. John, Canada, Domestic Prelate of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED APOSTOLIC PENITENTIARY (Office of Indulgences) announces that the clergy may gain a plenary indulgence by reciting the Divine Office in the presence of the Blessed Sacrament, whether exposed for public adoration or enclosed in the tabernacle.

ROMAN CURIA publishes officially recent Pontifical appointments.

THE VISIT OF THE MAGI.

The visit of the Magi to the new-born Saviour at Bethlehem, recorded in the second chapter of St. Matthew's Gospel, seems so strange to rationalists, and to even many who accept the gospels as substantially historical, that it is regarded as merely legendary, a rather beautiful fairy tale, but nothing more. To those, however, for whom acceptance of the incidents in the gospel is not dependent on either the strangeness or the naturalness of the occurrences, but solely on the fact that the authentic gospels relate them as facts, to those, I say, this strange visit is an important incident; for it is the earliest manifestation of the Saviour to the gentiles and furnishes testimony from without to His divinity.

Who were the Magi? St. Matthew says merely they were "wise men from the East". The precise country has been variously identified. It is Persia, according to St. Clement of Alexandria and St. Cyril of Alexandria; it is Arabia, according to St. Justin and Tertullian. The claim of Arabia is probably derived from the nature of the gifts presented, which were among the chief products of that country. But

Persia seems to have a better claim, since at the time of Christ it had a Magian priesthood, whereas Arabia had not. Moreover, ancient paintings always represent the Magi as wearing the Persian dress.

Were the Magi kings? Popular tradition generally regards them as such. This tradition seems to be sustained by the words of the Church: "The kings of the Arabians and of Saba shall bring gifts." However, the Church does not in every case intend us to take the literal sense when she accommodates the words of Holy Scripture to persons or events honored in her liturgy. Hence the fact that the Magi are called kings in the liturgy no more settles their royal rank than the celebration of the feast of the Epiphany thirteen days after Christmas imposes the opinion that the visit occurred within two weeks of our Saviour's birth.

The rank of the Magi is not a question of faith, but one to be settled by evidence. Such evidence is rather vague. What there is of it seems rather to favor the opinion that they were not royal personages. Had they been such, it is more than likely that St. Matthew would have told us so, especially since according to the psalmist the homage of kings was to be one of the marks of the Messiah.

At first sight the text, "The kings of Tarshish and of the isles shall bring presents," etc. seems to point to their royal dignity. But closer examination does not sustain the opinion. "In the first place, had this visit fulfilled that prophecy, Matthew would have told us so. He never omits an occasion to point to events in the life of the Messiah which fulfilled prophecy, and he would not have let this important event go unnoticed. The words of that Psalm relate primarily to Solomon, to the extension of his kingdom, so that the kings of Arabia and the far East paid him tribute. Of course, Solomon was a type of Christ, and the words mean in a typical sense the universal spread of the kingdom of the Christ, but the adoration of the Magi as a specific event is not contemplated in them in either their literal or typical sense. It is only, then, by a species of accommodation that the Church applies this text to the Epiphany. In the early representations of the Magi in the catacombs and basilicas they always appear with the Persian headdress, never with the insignia of royalty.

Hence we conclude that it is erroneous to give the character of kings to the Magi." [1]

How many Magi were there? The evangelist does not give their number, but the common belief, probably based on the triple gifts mentioned in the gospel, is that there were three. Thus St. Leo (Sermo de Epiphania): "Tribus igitur Magis in regione Orientis stella novae claritatis apparuit." But Oriental pilgrims usually travelled in caravans composed of many persons. This was probably the case in this instance too. Hence it is likely that there were more than three. St. Augustine maintains that there were as many as twelve. As tradition is not unanimous, we have no way of determining so unessential a detail as the exact number of the Magi.

As in the case of their number, so regarding their names the gospel is silent. Tradition indeed assigns to them names and even their personal appearance. Melchior was an old man with white hair and long beard; Caspar, a ruddy and beardless youth; Balthasar, black and in the prime of life. And thus religious art has consistently represented them, though, we need scarcely say, without historical foundation.

Finally, a pious tradition will have the Magi martyrs for the Christian faith. Somehow their bodies were transported first to Constantinople and then to Milan. When Frederick Barbarossa overthrew Milan in the twelfth century, they were transferred to the Cologne Cathedral, where they are venerated to this day.

Regarding the Magi we do not know therefore with certainty their native country, their rank, their number, their names, or their subsequent history.

But a more important question remains to be answered. Why did they come from the East to Jerusalem? Since they came that great distance, they must have been moved thereto by a powerful reason. They themselves give us the reason, saying: "Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him." Verily, it is strange that these Magi should be drawn by a star to come all the way from the far East to adore a new-born Babe at Jerusalem.

[1] Breen, *A Harmonized Exposition of the Four Gospels*, Vol. I, p. 222.

But hold, it may not be so strange after all. These men, be it remembered, were members of a priestly caste. They were learned in their own sacred books, and most likely in those of the Jews as well. The Scriptures had been translated into Greek, which was understood throughout the East, some two hundred years before the birth of Christ. Even the pagan poet Vergil in his famous Fourth Eclogue speaks of a child to be born, who would inaugurate the golden age of mankind, so that it is quite generally supposed that he was familiar with the Book of Isaias. Why then should not these learned men know the Jewish Scriptures? Why should they not be familiar with the prophecy in the Book of Numbers (24:17): "A star shall arise out of Israel"? And, be it noted, to the Magi the star they saw was no ordinary star, for they call it "His" star! They know that it is the star which is a sign of the birth of the king of the Jews! The gospel does not say how they came to know that it was such a sign. They knew it through revelation, direct or indirect, but they knew it. Therefore they came to Jerusalem.

On this point St. Augustine says (Sermo 374): "Why did they come? Because they saw a mysterious star. They could see the star, but could it speak and say to them: I am the star of Christ? Without doubt not thus, but by some revelation it was made known to them. They saw a marvelous star. They wondered. They inquired of what significance was the new and wondrous sign, and they learned by means of angels or by some revelation of God."

When they arrived in Jerusalem, the Magi inquired: "Where is he that is born king of the Jews?" The Jewish priests and the Scribes evidently understood their question to refer to the Messiah, and knowing from the Scriptures that the Messiah was to be born in Bethlehem, they answered readily; "In Bethlehem." And to prove the truth of their answer, they quoted the prophecy of Micheas (5:2): "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." In the original prophecy of Micheas there is added a further clause: "—his going forth is from the beginning, from the days of eternity," words which clearly refer to the eternal generation of the Messiah and declare His divinity.

But did the Magi recognize the divinity of Christ? This was the unanimous belief of the Fathers of the Church, who rebuked the heretics of their day for not believing in our Lord's divinity, when even pagan Magi believed it. Thus St. John Chrysostom says: "Let Marcion and Paul of Samosata blush, who will not see what the Magi saw, those progenitors of the Church adoring God in the flesh. He was truly in the flesh, yet that they worshipped Him, not as mere man, but as God, the gifts prove which it was becoming to offer to a God."

This unanimous belief of the Fathers receives strong confirmation from St. Matthew's portrayal of the Magi's conduct in the presence of the Child. "And entering into the house, they found the Child with Mary His Mother, and falling down they adored Him: and opening their treasures they offered Him gifts: gold, frankincense and myrrh."

True, at least in classical Greek and in the Old Testament, the expression "they adored" (προσεκύνησαν) does not of itself indicate anything more than the customary reverence paid to princely persons according to Oriental custom. But in the New Testament it sometimes clearly imports divine worship. For example, St. Matthew 4:9-10. The same is true of the expression "they offered him gifts" (προσήνεγκαν αυτῷ δῶρα). In other passages of St. Matthew's gospel the verb προσφέρειν clearly indicates an offering to God. Thus St. Matthew 5:23-24; 8:4. Hence it is possible that in the present passage also St. Matthew meant to indicate adoration in the highest sense of "latria". At least such a meaning is not excluded. And if there is no other way of understanding the terms he employs on this occasion, then we are forced to accept this meaning.

Now this is precisely what we maintain, that the conduct of the Magi in the presence of the Child cannot be understood at all, if we accept it as intending merely the customary homage paid to an earthly king. If such was their intention they surely could not believe that they had found the new-born king of the Jews in this Child. For if this Child is of royal rank, then His parents must be so too. But the mother, in whose arms He rests, is certainly no earthly queen. She is a poor young woman, scarcely known to anyone, who has recently come from an obscure village in Galilee and whilst

here in the little town of Bethlehem she has given birth to a Child that gives no evidence of being more than an ordinary child. If nevertheless the Magi adore Him and offer Him gifts, it cannot be because they see in Him an earthly king; it can be only because they recognize in Him more than an earthly child, because God in some way has revealed to them His real nature.

The beautiful story of the Magi is a historical fact, deserving acceptance as well as any other historical fact, for it is related by a trustworthy, contemporary witness. Surely it is not reasonable to reject arbitrarily the testimony of a contemporary witness simply because he relates a supernatural happening. The historicity of the story has even a higher guarantee, a divine warrant, for it was recorded by St. Matthew on the prompting of God Himself. The gospels are not merely authentic human documents, but divinely inspired, and so guaranteed from error.

Rightly then does the Church celebrate the feast of the Epiphany with great solemnity, since it serves to impress upon the faithful that the dogma of Christ's divinity was acknowledged from the very beginning by even pagan sages.

ANDREW NEUFELD, O.M.CAP.

Mt. Calvary, Wisconsin.

SOME BUSINESS PITFALLS OF PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I chanced recently to spend an evening with an attorney who has had much experience in business matters that had concerned in one way or another a number of priests. In every case mentioned they had been either deceived by advice or had been made victims of what amounted to fraud. I was so impressed by the conversation that it occurred to me that a service might be rendered to your readers if some typical cases were briefly described in a way to make an unsuspecting or generous-minded priest more watchful. I prepared the following account of our talk and submitted it to the attorney, who made some corrections that were necessary because of my lack of familiarity with the technical questions involved. I send my notes for such use as you may make of them.

A clever stock salesman will come to a town, contrive to meet a pastor and ingratiate himself into the favor of the latter. The man talks well, has a nice manner, wins confidence. When he is fairly well established in this way he asks the priest to introduce him to persons who may have some funds to invest. He does not ask that the priest buy any stock, although he will sometimes offer shares as a gift in return for the kindness received. On the strength of introductions given by the priest the salesman begins his work among prospective victims.

The stocks that he has for sale are genuine but highly speculative. He receives an abnormally high commission on his sales and when he has worked the field fully he disappears. My attorney friend knew personally twelve cases of this kind where serious losses had followed the promoter's visit. A priest who helps innocently in this way is known technically as a "bird dog". He spots the game for the hunter. Tricks of this kind were perpetrated frequently between 1914 and 1920, when nearly everyone had some money to invest.

Another type of difficulty rises when a Catholic business man in a city is having difficulty on account of lack of cash and he asks a local priest to endorse a note for him at a bank. Preferably the bank selected is one in which there are no officers who are Catholics but where the reputation of the credit of Catholic clergymen is very high. The man who asks the favor of the priest is by no means evil-minded. He is rather an optimist, who believes that temporary assistance will carry him past his present difficulties. He can not get a business man to endorse a note for him, but he will sometimes find a priest who is willing to do so. When things go badly, as they often do, the priest who endorsed the note is held for the payment of it. The attorney had known of dozens of cases of this kind where priests were caught for amounts as high as $5000.00 and as low as $100.00. Sympathy for a man in distress disarms suspicion and belief in the integrity of the person who seeks the accommodation betrays the victims into an act of kindness that leads to disaster.

Another type of case is found when shrewd stock salesmen undertake to swindle a priest who is trustee of funds for his family or for others. One case was mentioned where a priest held in trust for his relatives about $9000.00. The amount

had been invested in good securities that were earning a fraction over four per cent. A stock salesman appeared, who contrived to meet the priest and lead him to talk about his investments. When the promoter learned the income that they were earning he expressed amazement that a priest of such intelligence would be satisfied with such a small return. His attention was called to a line of stocks which promised the certain income of eight per cent. In the list there were three or four issues which were high-class and popular. But the promoter was carrying also six other highly speculative stocks in which the promoter succeeded in interesting his prospective victim. The promoter advised the priest not to consult a banker because the latter would naturally be too conservative. And the priest was advised not to consult an attorney because a large fee would be charged for the advice sought. If the promoter had any doubt about the priest's credulity, he would off-handedly call a banker on the telephone and ask his opinion of a number of stocks which were mentioned. These were always the high-grade securities and, of course, the answer was favorable. When successful, the promoter succeeds in taking the good securities from his gullible prospect and giving in return the highly speculative stocks which he wishes to unload. When the work is accomplished the promoter disappears and the priest is the loser. The attorney mentioned four cases of this kind of which he personally knew. And in each case the priests' relatives had to bear the loss. The attorney stated furthermore that there is a national organization with headquarters in two great American cities which makes a specialty of seeking out priests, particularly of foreign birth, who may be defrauded in the manner described.

Another way in which priests in cities of moderate size are duped is found in attempts of promoters to bring factories to the city. The Chamber of Commerce is worked upon and becomes interested. Meetings are held and prominent men are invited to attend. The priest is included, for obvious reasons. Plans for canning factories, the manufacture of tires, engines, furnaces and patent incubators are particularly attractive from this standpoint. Subscriptions are asked and promissory notes are accepted for the time being. The promoters give assurance that the earnings will be so great that the notes will never

be called. If the priest is taken in, he like others will sign a note for any amount great or small. The plan fails. The promoter had received a commission of twenty-five per cent and disappeared. There was nothing illegal in the transaction. It was simply a disaster made possible by sincere but ill-judged interest in the welfare of the city. The attorney mentioned fifteen instances of this kind where priests had been trapped into giving notes which they were ultimately held to pay.

Another type of disaster may rise in connexion with the ordering of church supplies. One instance was mentioned of a priest who had made a contract for the purchase of imported windows for his church. When two of these had been delivered, the salesman stated that his firm was in need of cash and he asked the priest to sign a note for the amount of his entire order. It amounted to approximately $6000.00 There was no fraud intended here, but the company failed and the priest was held liable for the full amount of the note. The attorney remarked that it is never wise to sign a note of this kind, nor is it ever necessary. The open accounts of the firm may serve as basis of credit when necessary. When a priest pays cash in advance or signs a note to cover a complete order, he exposes himself to the risk to which a business is ordinarily subjected. If a note is given and it is sold to an innocent purchaser, the latter can recover on it. If a priest is carrying an open account with a firm and the latter fails, he can be held only for such deliveries of goods as have been actually made. In purchasing any kind of church articles it is never necessary to sign any note or to pay cash in advance. An open account, however, can be carried with safety.

The attorney mentioned a number of instances where trouble arose because a contractor was a friend of a priest. Ordinarily there is danger of mechanics' and artisans' liens and of material men's liens in connexion with building. Failure of the priest to ask his contractor friend to seek a bond from a surety company (not from an individual) may prepare the way for trouble. A bond properly executed will give sufficient protection to any priest against a contractor's failure to meet his bills for labor and material promptly.

Another type of difficulty with which the attorney had had considerable experience related to the purchase of church

goods from firms with which dealings had been maintained for a long time. Details were mentioned of instances where a representative of such a firm had asked priests to sign notes as temporary accommodation in order to carry the firm past an alleged financial stress. One case was described where a priest had been asked to sign a note for $200.00 and he signed with no amount filled in. Later the representative inserted the amount of $2000.00, whereas the priest thought he had signed a note for $200.00. Notes aggregating tens of thousands of dollars were obtained in this way and were purchased by a financial organization, which proceeded to institute suits for collection. In one case a bank wrote to the signer of the note and asked him if he had given it to the firm in question, but the letter did not state the amount involved. The priest unsuspectingly answered that he had signed the note. But he had in mind $200.00, whereas the bank had the note calling for $2000.00. Later the priest discovered the fraud and was amazed at the difficulty and even disaster into which his indiscriminate kindness had betrayed him.

In view of experiences of this kind one naturally asks whether or not it would be possible to provide in seminary courses or otherwise, a series of lectures that would safeguard unsuspecting priests against the dangers of carelessness and of even kindness. All of the instances mentioned by the attorney related to actual cases of which he had had personal knowledge. It may be well to remember that business practice has been built up out of business disaster. The trained business man is alert, thorough and well informed. He never allows kindness to cloud his judgment, nor will he permit his sympathy to allow him to surrender the reasonable caution that business practice shows to be necessary. I well understand that priests are hardly expected to be trained business men. But they always have within reach bankers, attorneys and business men to whom they may go for advice. Business contracts are serious things. The signing of one's name to any document that has not been carefully read and completely made out and understood is a serious thing. When we consider the number of business men who meet disaster, it is hardly to be wondered at if one who is not a business man is occasionally trapped. The less we know about the intricacies of business of

every kind, the more necessary it is never to take a step of any kind in these matters without first seeking advice upon which reliance may be placed.

After completing these notes, I met a certified public accountant and told him what I had in mind. He stated that in the course of his business in dealing with a stock-promotion concern that was bankrupt, he found among its papers a so-called "sucker" list that the salesmen had prepared. The names of twelve priests were found there, together with address and telephone number. The comment on a number of them and the directions to be followed in victimizing them were not only not flattering but most embarrassing.

But the accountant added a remark which is worth repeating. He knew of a schemer some years ago who visited small cities and opened classes in accounting and bookkeeping for groups of business men. At the end of the course, he conducted an examination. One of the tests consisted of filling out promissory notes to run ninety days for a given amount. All of the business men filled out and signed the notes. They were complimented on the accuracy displayed. The schemer discounted the notes at a bank and sought other fields for his labors. Perhaps this story should prevent us from judging the clergy too severely if they sometimes make mistakes.

X. Y. Z.

ENGLISH EDITIONS OF THE "IMITATION OF CHRIST".

Qu. I have been using Kegan Paul's edition of the *Following of Christ* by Thomas à Kempis. A devout Anglican friend of mine has a copy of the same work, printed under the caption of Rivington's "Library of Spiritual Works for English Catholics". There appears to be no difference in the two editions, though they lack the customary "Imprimatur" of books used for Catholic devotion. The third book of our Latin version is placed as fourth in Rivington's edition. May the two editions be used indiscriminately in public reading for religious communities and seminarists?

Resp. There is a slight difference in the two English versions, apart from the order in which the books are placed. These variations betray a Protestant interpretation in the Rivington version "for English Catholics".

Take, for example the Latin text of Book IV, Chap. 1, 10., which reads: "Currunt multi ad diversa loca pro visitandis reliquiis Sanctorum, . . . et osculantur sericis et auro involuta sacra ossa ipsorum," and compare the two translations. They read as follows:

Kegan Paul—Catholic: "Many run to sundry places to visit the relics of the Saints . . . *and kiss their sacred bones wrapt up in silk and gold*".

Rivington—Protestant: . . . "and kiss *all that belongs to them*".

Again, Book IV, Cap. II, 5, whereas the Latin reads: "Mira res et fide digna, ac humanum vincens intellectum, quod tu Domine Deus meus, verus Deus et homo, sub modica specie panis et vini integer contineris et sine consumptione a sumente manducaris," the two English versions differ as follows:

Kegan Paul—Catholic: "It is a wonderful thing, worthy of faith and passing all human understanding, that Thou, O Lord, my God, true God and man, art contained whole and entire, *under a small appearance of bread and wine*, and, without being consumed, art eaten by him who receives Thee".

In the Rivington translation we find the words "sub modica specie panis et vini" rendered "*in a little bread and wine*", indicating that the translator wished to avoid the doctrine of transubstantiation professed by the author of the *Imitation of Christ*.

DIOCESAN CLERGY AND RETREATS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Friends of the Retreat Movement in America owe a debt of gratitude to the Rev. John K. Sharp for his instructive articles on this subject in the two previous issues of the REVIEW. It must come as a matter of surprise to most readers to discover that this movement has grown to such an extent that in 1929 there were 624 retreats over an area of twenty-eight states, with 24,000 men participating.

The continued growth of this movement, so highly praised by the Holy Father, Pope Pius XI, would seem to necessitate answering the question—Shall the diocesan clergy conduct retreats?—in only one way, and that a decided affirmative. There is every reason why the diocesan clergy should partici-

pate extensively in this timely movement to invigorate the spiritual life of our laity, and lift it to a higher plane. There is no single good reason which should deter them from entering in large numbers into the apostolic work of conducting retreats not only for the laity but for the sisters, brothers, and clergy as well.

There are many phases of their pastoral work which tend to make them peculiarly well fitted to conduct retreats. Their intimate contact with their own people, as well as with those outside the fold, affords them an accurate insight into the lives of people living in the world and into the circumstances that chill the faith and endanger morals. They understand the current religious viewpoints and attitudes which their people encounter daily and which leave their intangible imprint upon the mind. From their own personal experience they know what it is to be in the world and yet not of it. From their posts of observation on the firing-line, they know where there is a weakening in the line and the reënforcements which are needed if the enemy is to be overcome and a victory gained. All these circumstances conspire to equip the diocesan clergyman in a unique way to deal in a practical and sympathetic manner with the spiritual problems of lay retreatants.

It is true that to this background of rich experience must be added intellectual alertness and careful preparation, if the conduct of a retreat is to be successful. To the priest, however, to whom the weekly preaching of the Gospel has been a serious task, carefully discharged, the preparation of conferences for a retreat will offer no particular novelty. Surely there is nothing in the character of the pastoral office which demands less sanctity, less general scholarship, or less zeal for souls, than any other phase of the priestly ministry.

The question is not, Shall secular or religious clergy conduct retreats? The question is, How can the retreat movement continue its present rate of growth unless the diocesan clergy participate more extensively in it?

There is no comparison, explicit or implied, between the diocesan and religious clergy, as conductors of retreats, in this letter. There is more than enough work for both. The religious would be among the first to invite more extensive participation on the part of their brothers in the diocesan ministry. The sal-

vation of souls and their spiritual progress is the common interest of both. As one who has had a limited experience in the conduct of retreats for the laity, sisters and the diocesan clergy, the writer would heartily endorse the conclusion reached by Father Sharp that the growing retreat movement offers a most inviting field for more extensive participation on the part of the diocesan clergy.

SACERDOS

IS CONVALIDATION OF CONVERT'S MARRIAGE NECESSARY?

Qu. In his commentary of Canon 1137, Charles Augustine states: "If James became a Catholic and Gemma remained a Protestant, the marriage would have to be contracted again before the Catholic pastor and two witnesses."

As I understand these words, Fr. Ch. Augustine has in mind two baptized Protestants, James and Gemma. As far as their faith was concerned, their marriage was valid. Why should it be contracted again in case James became a Catholic? But even if James had been an unbaptized non-Catholic, his marriage with the baptized Protestant Gemma (which is here undoubtedly supposed to have been contracted since 1918), would be considered valid in the eyes of the Church. I am also at a loss to see why they should have to be married again by the priest, in case James turned Catholic.

I would be very thankful to you, if you would kindly answer through THE ECCLESIASTICAL REVIEW, whether Fr. Ch. Augustine's view on the canon in question is correct or not.

Resp. Our inquirer's opinion is correct. The example that Charles Augustine [1] employs to illustrate Canon 1137 is not at all to the point. Since Easter 1908, in virtue of the decree *Ne temere,* and again in virtue of Canon 1099 § 2, non-Catholics, whether either or both have been baptized, when contracting marriage among themselves, are not bound by the canonical form of marriage. Hence, the marriage James and Gemma contracted while both were non-Catholics was not invalid on account of lack of canonical form.

If no impediment or other obstacle had rendered their marriage invalid, it will not have to be celebrated anew according to the canonical form when James is converted to the Catholic faith.

[1] *A Commentary on the New Code of Canon Law* [St. Louis: B. Herder Book Co., 1919], V, 388.

Another supposition is possible. If James and Gemma—baptized non-Catholics—had contracted marriage before Easter of 1908 in a place where the Tridentine decree *Tametsi* was in force and to which the *Declaratio Bendictina* had not been extended, their marriage would have been invalid for lack of the Tridentine form and upon James's conversion to the Catholic faith would have to be convalidated by their renewing consent in the canonical form. But there is nothing in Charles Augustine's commentary of Canon 1137 to indicate that he is discussing this phase of the question.

Finally the reference made by Charles Augustine in footnote 15, to the letter[2] of Pius VIII to the bishops of Cologne, Treves, Paderborn and Muenster under date of 25 March, 1830, and that of the Cardinal Secretary of State to the same bishops two days later, is not apposite to the case of James and Gemma presented by Charles Augustine. But they do illustrate the rule laid down in Canon 1137; for both letters contemplate a marriage between a Catholic and a baptized Protestant without observing the Tridentine form when it was in force: convalidation of such a marriage would require the renewal of consent in the canonical form.

THE OBLIGATION OF PASTORS OF NATIONAL PARISHES TO APPLY MASS "PRO POPULO".

Qu. Are pastors of national parishes, i. e. canonical parishes without boundaries, obliged to say the Mass *pro populo*? If so, is this obligation *ex justitia* or *ex caritate*?

Resp. In the first place, it is hardly correct to assume that national parishes have no limits. Usually, national parishes have been assigned a definite territory. It is frequently larger than that of the parish for the people of the usual vernacular language, but none the less clearly outlined, for example, the entire city, or one certain half or quarter as the case may be.[1]

As these national parishes have all the requirements for a canonical parish, their pastors are obliged *ex justitia* to apply Mass *pro populo,* just as any other pastor.

[2] *Collectanea S. C. P. F.*, n. 811.

[1] Cf. "National Parishes and Assistance at Marriage" — ECCLESIASTICAL REVIEW, LXXX (1929), 88-94.

Some of our national parishes, however, may be strictly personal. For if any national parishes founded before the Code had no territorial limits but were strictly personal, they continue as such after the Code. Since Canon 216 § 4, by way of exception, recognizes such personal national parishes as canonical parishes, the conclusion must be that in all other respects their pastors have the same rights and the same duties as have other pastors of canonical parishes. In particular there can be scarcely any doubt but that the pastors of such personal national parishes are obliged to say the Mass *pro populo* and that *ex justitia*.

MARRIAGE IN EMERGENCY BEFORE CIVIL MAGISTRATE.

Qu. In places where there will be no priest for a month, why may not Catholics contract marriage before a civil magistrate and thus fulfill the legal requirements for marriage?

Resp. In the circumstances mentioned by our inquirer, Canon 1098 § 1 requires no other form for the validity of the marriage of Catholics than that it be entered into in the presence of two witnesses. But it is true that in most of our states—if not in all—such a marriage entered into without the presence of some official authorized by the state will not be recognized as valid in civil law. In order to secure recognition of the state for a Catholic marriage which in the circumstances enumerated in Canon 1098, N. 1 would be valid without the presence of an authorized official witness, it would be quite lawful for the parties to betake themselves to some official authorized by the state to solemnize marriages. For if, due to the pressure of civil law, the Church in Canon 1063 § 3 tolerates that Catholics go through a form of marriage even in the presence of a non-Catholic minister in his civil capacity, why should it be forbidden in this country for Catholics, who cannot have a priest to assist in view of his civil license and for the purposes of civil recognition, to approach some official authorized by the state to solemnize their marriage? However, in view of our conditions Catholics ought rather to choose a civil magistrate for that purpose than a minister. But if none but a minister can be reached, it will be lawful even to ask him to solemnize the marriage in his capacity as one licensed to solemnize the mar-

riage, provided he does so without any religious ceremony. Nevertheless, Catholics must see to it that even in these circumstances they give no scandal.

BURIAL OF BAPTIZED FETUS.

Qu. Does the prohibition of cremating the bodies of the faithful apply to the disposal of the baptized fetus in all its stages? There seems to be a practice of cremation, especially when the fetus is little developed.

Resp. It seems but fitting that a baptized fetus, no matter how little developed, be buried in consecrated ground. The same reasons that hold for the burial of the bodies of adult Catholics argue also for the burial of a baptized fetus.

Probably, however, the burial of a little-developed fetus would entail grave inconveniences. Doubtless all the red tape attendant upon the burial of an adult, e.g., a death certificate and a burial permit, would have to be met. In view of these inconveniences and the attending embarrassment the practice of cremating a baptized fetus that is still in the earlier stages of development can be connived at.

ORATIONS AT MISSA QUOTIDIANA.

Qu. The "Additiones et Variationes in Rubricis Missalis" say that three orations must be sung in the Missa quotidiana pro Defunctis (cantata). Two or three priests who were consulted say that this is disputed, and that only the special first prayer (e. g. pro una defuncta) need be sung. I do not know where they find authority for this statement, but I know that some are taking advantage of what they call the "disputed opinion". Of course, I am not speaking of the Anniversary Mass.

Resp. The rubric of the Missal which prescribes three "orationes" in the "Missa quotidiana pro defunctis", whether it be a low Mass or a "Missa cantata" or "solemnis", does not permit less than three.

The opposite opinion is an error. See the new Missal, "Additiones et Variationes", III, 10.

The same rule is given among the "Varia Monita" of all Ordos. See the Baltimore Ordo, page 17, Monitum IX: "Missae de Requie: Principia de Orationibus et Sequentia"

No. 1, second paragraph: "In ceteris Missis [i.e. in Missis quotidianis] sive lectis, sive cum cantu, *tres* (vel plures in impari numero) *dicuntur orationes,* scilicet quae pro Missis Quotidianis in Missali stant, si Missa celebretur pro defunctis in genere; si vero offeratur pro defuncto vel defunctis certo designatis, prima erit juxta intentionem Missae, ex iis orationibus quae inscribuntur in Missali, secunda ad libitum, ultima pro omnibus defunctis *Fidelium.*"

PRIEST AS SUBDEACON AT SOLEMN MASS.

Qu. When the subdeacon at solemn Mass is a priest, is he to observe all the rubrics set down for subdeacon, or may he disregard certain ones because of his priestly character? For example, the rubrics prescribe that the deacon shall withdraw the ciborium from the tabernacle at Communion time. May the deacon remain at the left of the celebrant and permit the priest subdeacon to do this?

Resp. When the subdeacon at solemn Mass is a priest he should observe all the rubrics set down for the subdeacon. These rubrics are prescriptive, and oblige in conscience, unless it be impossible to comply with them all.

THE PARDON CRUCIFIX.

In reply to an inquiry concerning the "Pardon" Crucifix published in our October 1930 issue, page 416, the statement was made that the latest edition of the Roman Ritual contains no mention of it nor is any reference to it found in the *Acta Sanctae Sedis* for 1905-6. Nevertheless a printed card containing information about the Crucifix indicates indulgences that may be gained and refers to pontifical rescripts of 1 June and 14 November, 1905. Further search yielded some information.

The Pious Union of the Crucifix of Pardon was founded in 1904 at a Congress held in Rome in honor of the Blessed Virgin. This association has for its object the reconciliation of families and individuals with the God of Nations. Headquarters are located at the Church of the Annunciation in Lyons, France. The badge of the members is a specially consecrated Crucifix.[1]

[1] See *Catholic Encyclopedia,* article on Sodality, end of No. 6.

No center of the Union in the United States was discovered. Any priest who is interested would do well to make a petition through the diocesan Ordinary to the Poenitentiaria Apostolica, Sectio de Indulgentiis. Although the card at hand does not bear any episcopal Imprimatur it states that it is published with ecclesiastical sanction as of the date 15 January, 1907.

MISSA LECTA AT FUNERAL.

Qu. Father X., member of a religious community in another city, was buried on the fourth day after death (the vigil of an Apostle). On that day the Ordo authorized *Missae Quotidianae Defunctorum*, but only *in cantu*. Would it be lawful to offer a *Missa lecta* (*sine stipendio*) for the deceased priest on that day, on the theory that a *Missa lecta* may be substituted for a *Missa cantata* in case of poverty? Or on any other theory that you can suggest?

Resp. A funeral Mass (Missa exequialis) must always be "cantata" or "solemnis", unless the family of the deceased person is unable to pay the stipend lawfully determined for solemn Mass. (See "Additiones et Variationes", III, 4.)

Now the expenses of the obsequies of a religious must be borne by his or her religious community, which in ordinary circumstances is able to provide at least a "Missa cantata" for its departed member.

This is the mind of Wapelhorst (tenth edition, p. 85, n. 72, 4°): "In exequiis pauperum, qui solvere non valent expensas Missae cantatae, legi potest Missa privata de Requie, praesente cadavero, sub iisdem conditionibus quibus Missa cum cantu conceditur."

Ecclesiastical Library Table

FILING THE PASTOR'S READINGS ON THE REGULATION OF HUMAN CONDUCT.

A pastor who is on the watch for literature which will help him to interpret the divine precepts that govern life in a way to catch the attention of his hearers and to overcome obstacles to Christian living will surely be impressed by the amount of valuable material that flows past him daily. Books, newspapers, magazines, pamphlets and lectures are found in such abundance as to puzzle one. On this account a good method of filing items becomes of first importance. Priests should know much, but they must know where to put their hands quickly on sources of knowledge. An eminent scholar once said that fifty per cent of scholarship is mechanical. This means that a scholar is greatly helped by a mechanical method of recording sources to which he may go in his work. As Samuel Johnson said, the greater part of an author's time is spent in reading in order to write. He once saw a man go through over half a library in order to write one book. Much time is saved and good control of sources is assured when one has an effective method of filing. Claude C. Crawford's *Methods of Study* discusses "A Filing System As An Aid to Writing" (pp. 106f). Various means of indexing and filing are described in H. B. Wheatley's *How to Form a Library*; Edward T. Cooke's *Literary Recreations,* (pp. 35 ff); Manly and Powell's *Manual For Writers,* and Hudder's *Index and Filing.*

This study was undertaken in order to show how a priest may take out of the stream of literature that flows past him daily a very wide range of sources that are available in his pastoral work without much expense or search. All that is needed is a definite range of interests and a practical method of filing. We may, for instance, take up the general thought so dear to the heart of Christ, that if His Kingdom were come, His Will would be done. Five central themes present themselves related to five fundamental needs of the Christian life: obedience to authority in the home; good will toward men regardless of race, creed or color; willingness to work and pray; sanity in diversion, and love of God. The writer's interest in these themes was developed in the course of his teaching in a Cath-

olic University. The system of filing that was employed brought together a very large range of readings. In the following pages these are assembled round the five problems in a way to illustrate what systematic filing can accomplish. Ordinarily so much detail might not be called for, but the purpose of illustration will excuse it. The reader will notice that references to periodicals outnumber those made to books. This method was followed in order to call attention to sources that are easily overlooked or lost.[1]

Obedience to Authority.

Only the universal acknowledgment of Christ as King will regulate our human conduct, as natural science controls our material world. We can not have good citizens, in the future, if our young people lack character; and one purpose of our parochial expenditure for education is the production of good citizens. Even Locke puts virtue first among the aims of education. Wisdom, manners, learning follow. As we know, Catholic schools were achieving this objective long before our government or its schools existed.

Our discussion of right over might, of obedience to authority in the home[2] may be juxtaposed with the ideal home life modeled on that of the Holy Family.[3] The parents of the

[1] A. Confrey's *Orientation Notes and Outlines* devotes a chapter to "What conditions brought the social sciences into being?" (p. 141 ff.). The bibliography appended includes the best Catholic sources. To suggest the variety of similar materials we might add:

Catholic Mind, Vol. 25, No. 21, "Personal Selfishness vs. Real Service"; Fr. Cyprian Emmanuel, O.F.M., *The Character of St. Vincent de Paul*; the Rev. Dr. W. J. Kerby, *The Social Mission of Charity* (Macmillan) and "The Spiritual Quality of Social Work", Eccles. Review, 78:376 ff.; W. I. Lonergan, S.J., "The Catholic Social Program" in *Why Apologize?*; Abbé Lugan, *Social Principles of the Gospels*; Drs. Muntsch and Spalding, *Introductory Sociology* (1928); Proceedings of the National Conference of Catholic Charities; monthly reports of the work of N. C. C. Women and N. C. C. Men in *N. C. W. C. Review*; the Rev. Dr. John O'Grady's *The Catholic Church and the Destitute* (Calvert Series); Drs. Ryan and McGowan, *A Catechism of the Social Question* (Paulist Press pamphlet); *Social Questions* (I. C. T. S.).

[2] Lack of space forbids more lengthy discussion of the truth: God is the source of all rightful authority. We obey our superiors because they represent God. It is not our duty to correct their errors when we think they are wrong; we can pray that they be guided aright. Through grace we learn to be submissive to our superiors, condescending to our inferiors, faithful to our friends and charitable to our enemies. See M. Muller's *God the Teacher of Mankind*, p. 1.

[3] See the explanation of the General Intention of the Apostleship of Prayer in the May issue of the *Messenger of the Sacred Heart* (1927). See also Paul

present day were trained under the short-sighted vision which touched the idea of family life, the basis of Christian civilization, largely without more thoroughness than might be had in courses in home economics. As a result the interest and safety of the family is not the core of our living. Further, the housing and servant problems have affected the size of families, while the lack of an adequate wage for the support of a family on the economic level to which most young men of normal age for marriage are accustomed, and the general entrance of women into industry, have nourished an individualism which encourages celibacy rather than marriage. From a study of the life of Christ, beginning with His family life at Nazareth, we infer that ideal obedience[4] is (1) pure—for the love of God, (2) prompt—to delay is to refuse for the time being, (3) all inclusive (Luke 9:23), and (4) constant (unto death).

The child's morality does not, however, begin with obedience; it merges from his realization of the difference between his and another's, a sense of justice and fair play. This idea is essentially Christian, for, should governors and the governed observe the principles of justice and charity as taught by Christ,[5] should all sharers of dual rights scrupulously avoid

Blakely, S.J., "Mary Lane and Metropolitan Life", *America*, 38:87 f. Dunstan Brewer, "A Father's Share in the Education of His Children" (Paper No. 3, "The National Congress of Parents and Teachers Associations, Washington, D. C.). Chavasse, P. H., *Advice to a Mother*, p. 187. Dr. John M. Cooper, "Sex Education in the Home", *Seventh Nat'l Conf. Cath. Charities*, pp. 201-8; Dickinson, G. A., *Your Boy: His Nature and Nurture*, p. 82; Fagan, Bernard J., "The Child in the Drifting Home", *Thirteenth Nat'l Conf. Catholic Charities*; Furfey, Rev. Dr. P. H., *Social Problems of Childhood* and *You and Your Children*; Cardinal Gasquet, *The Christian Family Life in Pre-Reformation Days*, p. 2; Meegan, Rev. Wm. H., "Impressions of Conference on Family Life", *Cath. Charities Rev.*, 11:350; Muntsch, Rev. Albert, "The Family, a Social and Ethnologic Study" (Central Verein, St. Louis); *Our Sunday Visitor*, editorial, "Hints to Parents", 10 June, 1928 (follow up the good start made by early First Communion to preserve children's innocence, prevent formation of bad habits, even such as disobedience, anger, stubbornness); the Rev. M. J. Scott, S.J., *You and Yours*, pp. 26 f.; Stevenson, John, "Educating the Child at Home", *America*, 20:221, 7 Dec., 1916.

[4] Compare Bray, Chas., *How to Educate the Feelings*, p. 178; Lynch, E. F., "Beginning of the Child's Education", *America*, 33:165; McCormick, Rev. P. J., "Catholics in Education", *Cath. Builders of the Nation*, 5:208; Yoder, G., *Companionship of Mother and Son*, p. 4.

[5] In "Achieving a Catholic Sense in Sociology", *Cath. Educ. Rev.*, 27:402 ff., I have included an extended reading list. See also *Catholic Mind*, Vol. 24, No. 22, "Social Mission of St. Dominic", "Social Service and Catholic Charity", "My Brother's Keeper"; *Cath. Charities Rev.*, 11:27, "Cause and Cure of War"; *Cath. Educ. Bull.*, 6:82, "Education and Respect for Law";

encroaching on the rights of the other party to the contract, peace would reign on earth, strife and prejudice would disappear, everywhere we should witness one man's good will toward another, regardless of race, creed or color.[6]

Good Will Toward Men.

Christ fostered the love of God and of our neighbor, which begets in us a sympathy and friendliness[7] essential to effective helping of others. Humility and refusal to judge others will be our outstanding characteristics. Instead of emphasizing the defects of our charges, our contemplation of Him helps us search for His image and likeness. The individual is never isolated; he is always a member of a group, which can advance only under Christ's leadership. For that reason, the unity of Christendom is our goal and the criterion by which all our efforts must be judged. In protecting the group against the individual, the individual against the group, and the individual

Cooper, Dr. John M., *Play Fair* ("Religion and Civics for American Catholic Boys"); Eccles. Rev., 77:526 f., "A Code of Domestic and Neighborhood Ethics"; Garesché, Rev. E. F., "The Religious Element in Social Work", *America,* 38:632; Husslein, Jos., S.J., "Bishop Ketteler: a Catholic Social Ideal", *America,* 37:541 f.; Fr. Linneweber, Report of the Ninth Meeting of the Franciscan Education Conference (St. Francis accomplished more in the field of social service than have even the greatest of the so-called practical men); *Loyola Digest*—principles governing civic education (375, 1721), unit fusion in social studies (375.3) and a method of teaching civics (375.32); McNamara, S.J., *American Democracy and Catholic Doctrine* (C. T. S.); Mallon, Rev. P., "Moral Training", *First Nat'l Conf. Cath. Charities,* p. 154; Moore, Rev. T. V., "The Church and the Problem of Mental Deficiency", Eccles. Rev., 78:459; Moran, F. A., "Is There a Unit Cause for Crime?", *Cath. Char. Rev.,* 11:125; N. C. W. C., Review monthly departments "In the Field of Civic Education" and "In the Field of Labor and Industry"; O'Connor, Geo. P., "Effect of Community Activities on Family Life", *Cath. Char. Rev.,* 11:259; Ormerod, Edw., *America,* 38:505 p. (man's humanity to man); Russell, Rev. W. H., *Your Religion,* "Pro Deo et Patria" (p. 290 ff.); "Social Service" (19 ff.).

[6] The Rev. John La Farge, S.J., dealt with Catholic white and negro cooperation in consecutive articles. (See *America,* Mar. 5, 1927, and letter in reaction, *ibid.,* 37:23, April 16, 1927).

[7] See Fr. Schuyler's *Friendship of Christ.* In "Teaching the Unit: How to Diagnose Difficulties", *C. E. R.,* 26:535 ff., I have discussed specific cases. See also A. Confrey's "Possibilities of the Conference in Cases of Social Maladjustment", *Cath. Educ. Rev.,* 26:70 ff. Here we have a concrete discussion, illustrated by specific cases, of methods of handling students who encounter difficulties in group contacts. In Spiritual Conquistadors (*Grail,* 9:305 ff. and 359 ff.) and the *Catholic Apostolate* ("An Important Duty Neglected", Jan. 1930; "Strangers within the Gates", May, 1929; "Fishers of Men", Aug. 1929; "The Layman and Conversion", April, 1929; and "Bread of Sincerity and Truth", Dec. 1929) I have recorded students' relations to training in this field.

from himself, we suit our procedure to the circumstances. We may plead, we may warn, we may order the giving up of a pet vice. The Ideal Teacher used all methods. Once a person actually comprehends the Ideal, his desire to copy Him will renew his strength daily, will send him back again and again in pursuit of the Gleam. When the individual actually sees the part assigned him in relation to life steadily and whole, he will try to meet his duty. The ideal self is eager to play its part in the ideal group community and the strength burgeoning from a union cemented by sympathy and a common motive is a super-strength transcending the sum of the individual contributions.

Specifically, then, our procedure in attempting to form character in the individual would be to put before him a worthy ideal—Christ. The aristocracy of goodness is our only actual ideal; it is open to everyone, but each must gain it himself. Our part in the education of the individual, and there can be no forming of character without it, lies in making it possible for him to strive worthily toward attainment of his goal and encouraging him chiefly by example. We let love of God synthesize his thoughts, motivate his will, guide his acts, and dominate his relationship to the rest of humanity.

The everyday life of the school provides an excellent opportunity for practising determination of will. Unless the numerous temptations which arise are used to strengthen character, its deterioration is but the more complete. We must lead our charges to see that offensive is the best defensive in rising above the dangers of the temptations of the group. We may well suggest that to overcome human respect, for instance, students look for chances to test their strength of character; and of this, signing Adoration Lists[8] is a specific example. We are not trying to make adolescent youths conspicuous. Behind each demand there is an opportunity for learning to control one's will, for building character; and unless they have the courage to carry out their intentions, to stand back of their convictions in the face of human respect, there is no aggression behind their conviction.

[8] Posted to prevent crowding in the sanctuary at any one time and total neglect at another during the Exposition on the First Friday. See "Initiating Perpetual Adoration", *Sentinel of the Blessed Sacrament*, 33:40 ff. (Jan. 1930), for the work of the Religious Bulletin in this connexion.

Willingness to Work and Play.

The third great problem facing social groups rises out of what Washington Irving described as an insuperable aversion to hard and honest work. Educators rightly see the formation of character as their objective. The discipline of effort cannot be dispensed with because a student's character, which Father Maher aptly describes as "the total collection of a man's acquired moral habits grafted on his natural temperament," can not be strengthened without it.

One's character determines what use he will make of God's gifts. Father Hull feels that collapses in adult life are due to want of grip and that the remedy is found in the formation of backbone in school. But when the student leaves school he is not a finished creation.[9] Throughout life hard work and self-denial, with a sense of duty in domination, must finish and crown the whole. In his *Life of St. Dominic* (p. 15 f.) the Very Rev. Bede Jarrett, OP., epitomizes the idea:

> It is a standing lesson to Christian souls that the amount and endurance of their work depends far more upon the character which they have previously formed than on the years of labour that they put into life. Patiently, quietly should a man fashion and temper that sole real tool with which all that he does is finally achieved. The only thing or person on which he can always depend is himself. Then, above all, must he concentrate on himself. The preacher, the organizer, the administrator, is such in virtue of his own soul; because he has learnt to control himself, he can hope to control others; because he can set in order the household of his heart, he may dream of arranging in due and precise relation the affairs and work of others; only if he has found the way to God can he dare venture to lead others in the same pathway since only he knows whither it leads. Only a man who has built carefully his character may hope one day to build the world "nearer to the heart's desire."

[9] *Collapses in Adult Life*, pp. 1 ff. We have found it well to record with a student's name on a class record or list of club members impelling motives gleaned from conversations or papers. If difficulty rises we can thereby appeal more effectively to the individual concerned. To be specific: Three years after a youth had entered a university known internationally, he wrote the information that he was wobbling in his devotion to his religion. His father, whom he admires greatly, did not have time to attend church while he was in college and already three of his sons had, through marriage and other causes, given up practice of their religion. The youth was unusually devout when a freshman at a Catholic university. Looking back in a record book, we found "mother" and "pride in family" listed as impelling motives. We appealed to them. Admiration for a professor had misled him, but he was shortly again a daily communicant.

When encouraged to meditate on the life of our Ideal on earth,[10] His lowly labor, the young can see Christ's obedience in His ordinary daily work, under the direction of St. Joseph and the Blessed Mother who represented His Heavenly Father. With this inspiration they can overcome nature, correspond with grace, keep the Commandments, work out their salvation, and follow His admonition, "Work and pray." Father William Doyle, S.J., emphasized this necessity of conforming to the life of Christ in every detail. In order that students might carry it in their pockets for reference until it was memorized and later use it as a book mark to recall their intention, we printed for distribution a leaflet containing his thought:

To do something great may never come, but I can make my life heroic by faithfully and daily putting my best effort into each duty as it comes round. . . . We can do much for Jesus that is hard without being singular and departing from common life.[11]

Frederick von Hügel expressed the same idea ably in advising[12] his niece to read the *Fioretti* as evidence of St. Francis's ability to rise above difficulty into all-transforming love. To a class discussion of this matter a student brought a cartoon for the Bulletin Board, illustrating life's discouraged wayfarer, complaining that one has to have patronage to get along in this world. Since he never had a friend to help him that he knew of, he is a failure, never realizing that if he would but wake the sleeping giants, will power, courage, self-confidence, economy, and patience, they would work for him.[13]

[10] We were helped by the Rev. Francis Haggeney's *The Saviour as St. Matthew Saw Him.* We call students' attention to the literary activity and asceticism of St. Denys the Carthusian, who, despite the great length of time devoted to religious meditation, left us twenty-five folio volumes of his writings. In "Agonia Christi", *Sign,* 8:483 ff., Mar. 1929, and "It is the Law", *ibid.,* 9:489 ff., Mar. 1930; "Youth's Thoughts of Lent", *Catholic Apostolate,* Mar. 1930; and "The Narrow Way of the Holy Cross", *Sentinel of the Blessed Sacrament,* 32:561 ff., we have presented students' meditations and reactions to spiritual reading.

[11] See O'Rahilly's *Life,* p. 48 f.

[12] *Letters,* ed. Bernard Holland, p. 306.

[13] A. Confrey, *Orientation Notes,* "How to Motivate Your Work", p. 76 ff.; Carroll, the Rev. P. J., *The Man-God,* Chap. 22—"Our Duty to Our Employer"; Heyliger, Wm., "The Council Ring", *Columbia,* 7:42; Lasance, *Young Man's Guide,* "Idleness", p. 269; LeBuffe, Rev. F. P., S.J., "We Like It", *Messenger of the Sacred Heart,* 43:61 f. (Praise destructive if we make it the motive of our striving); Leaflets: "If Your Work is Good Don't Slight It", and "Commandments for Success" (published by the Magnificat

We must train our charges to seek light from the Holy Ghost and from His Spouse, our Lady of Good Counsel, the Seat of Wisdom, Virgin Most Prudent, and to make a morning offering and prayers of application throughout the day.[14] Appealing to example in addition to the Ideal, we can interest them in Don Michael of Coutances, the saintly Carthusian of the sixteenth century who prayed, "Oh God, make me attend in spirit more to Thee for whom I work than to external work which occupies me", or in St. Bernard who so admirably united the most active and the contemplative life, "Lend yourself—do not give yourself—to your work." In *The Introduction to a Devout Life,* St. Francis de Sales has much relevant material which students can find for themselves.

Sanity in Diversion.

A formidable enemy of perseverance in achieving a Catholic life is pleasure—the fourth great wound on the social body. In many instances, harmful diversion is sought as antidote for the deteriorating influence of speed on the mind and on the body. That there is a place for diversion in life we all agree,[15] but it is our tendency to overdo in our desire for relief from the strenuous life of our day. Instead of getting relief, we but agitate our jangled nerves the more. Many are harmed even by unwise travel, athletics, and reading.[16]

Press, Manchester, N. H.); O'Neill, Rev. A. B., "Methodical Habits", *Annals of Lourdes,* 19:305; Spalding, Rt. Rev. J. L., *Things of the Mind,* p. 191: "Through Religion and Work We Develop Ethical Character".

[14] In "Spiritual Conferences for College Men", *Grail,* 10:23 ff., I have discussed a method of directing the impetuous, precipitate soul in avoiding feverish hurry, and in dedication to work.

[15] In developing the idea of right use of leisure, we emphasize the fact that one's spare time will bring reward in eternity if spent for the honor and glory of God, that everything we do except sinful acts may be included in the Morning Offering, and that being of service to those who labor incessantly for us—addressing envelopes for the Prefect of Religion, for example—is highly meritorious. Under cultural diversion we would include reading in all its phases, using the library (research, garnering and filing material, and composition), discussion (making conversation, debating), art (painting, sculpture, architecture, drawing, considering the correlation of religion, art, and education), and music (the choir, the orchestra, the glee club, the band, the concert). Social diversion would include parish interests, community service, and recreation. Athletic diversion would touch the field of physical hygiene and include walking (nature study might be considered in this connexion) and various kinds of games. Hobbies might well be discussed in connexion with choosing a career.

[16] The Catholic Instruction League centers are doing much toward supplying

In his essay "The University", Bishop Spalding amplifies the idea that knowledge is power only when used for good; and while we would not minimize the value of teaching children to know, that the value of knowledge must not be overestimated is apparent when we contrast it with wisdom. "Learn of Me, for I am meek and humble of heart". That knowledge can make dangerous criminals needs no proof. To protect society, students' bad traits must be dislodged and valuable ones substituted. Knowledge affects conduct only when properly assimilated into one's personality and for that reason we would emphasize the necessity for eradicating malignancy [17] and guarding against the improper choice of books and reading matter.[18]

religious reading for children and material to supplement their teaching. The unit at Marquette University furnishes lectures illustrated with slides. The two-year course for teachers conducted on Monday nights in Science Hall at the University increases the religious knowledge of the teachers, gives them methods of presenting doctrinal work, and enables them to present their work better as a whole. This is just what we need. At the request of the League, the Milwaukee Public Library has added many volumes of human and universal character, yet Catholic. Miss Brownson, of the Detroit C. I. L., has prepared most helpful reading material. *Our Sunday Visitor,* following our Lord's admonition (Matt. 28:19), prints weekly instructions which, if followed, will fortify us against the errors which appear in history, false philosophy, fiction, magazines, occultism, daily newspapers, social movements and anti-Catholic propaganda. *The International Federation* of Alumnae have prepared admirable lists from both Catholic and non-Catholic sources. See also letters to *America,* 39:264: Plan for Catholic Rental Library and the Catholic Press and the Child (Why not a Catholic *Current Events?*); *Loyola Digest* (371.805—character development through school periodicals; Grace H. Sherwood's "Eight Miles from a Book Store" (Racktenders' Association), *America,* 39:250 ff., and "The Book Rack's Second Birthday", *ibid.,* 42:499 f.; the *Catholic News* had an article on the Junior Racktenders' Association, 16 June, 1928, p. 8.

[17] This is the thesis of Newman's "Gentleman", the eighth of his discourses in *The Idea of a University.*

[18] For carefully selected book lists of all sorts use *Catholic School Journal,* 27:413 ff. See also *Catholic Educ. Rev.,* 26:235 f.; *Catholic School Journal,* 24:405-7, "What Not to Read"; the *Grail,* 9:359 ff.—the approach to reading from a pamphlet rack; Kennedy, Will P., "Newspapers and the Morals of Youth", *Cath. Char. Rev.,* 11:86; M'Goldrick, Rita C., "Literature and Youth", *ibid.,* 11:305; *Magnificat,* 37:83-92 (Dec. 1925)—"An Apostolate in Reading" and 40:290 ff. (Oct. 1927)—"The Secular Domination of Reading Matter"; N. C. W. C. Bureau of Education, "A Catholic High School Library List" by Agnes Collins; the Official Catholic Year Book (Kenedy) includes a bibliography of the important Catholic books of the year and bibliographies of books on various subjects, including children's books and dramatic works suitable for presentation by Catholics. See also "Good Literature and the Family", *N. C. W. C. Review,* 12:21 f., January, 1930. Students keep in touch with current affairs through a weekly such as *America* and with Catholic action through the *N. C. W. C. Review* and the reprints in the *Catholic Mind.* Of reading lists, in the *Catholic Apostolate,* I have listed: "Readings on the

Although one readily grants the powerful influence on the character of the child of parents, teachers, and others with whom they come in contact, particularly the spiritual director, unfortunately many guardians weaken the effect of good influences by leaving the choice of reading material too much to the children themselves, at a period when their minds are wax to impress and marble to retain. They relive in imagination what the printed page offers them. For that reason we can not be too careful in our direction of a child's reading, knowing of necessity what books are baneful, which helpful. We must put the best, and only the best, within easy reach.

Freedom from thought is responsible for much of the disaster connected with the craze for diversion of the present day. One of our most difficult problems in training youth is to teach them to think,[19] to consult, to listen, to reason. The foundation of Christian character must come from the personality of the religious teacher. In this connexion, no one will deny the value of example [20] and of spiritual direction.

In our endeavor to form character in social work, we must strive to identify each child with parish interests,[21] and of course we do not confine such interests to city parishes.[22]

Lay Apostolate", June, 1929; "Readings for September", 1929; "Learning to do Without", Feb. 1930; and "Personality and Religion", May, 1930. In the *Magnificat*: "Readings on the Eucharist", 38:97 ff.; "An Apostolate in Reading", 37:83 ff.; "Readings for November", 43:25 ff.; "Readings for Christmas", 43:75 ff.; "Reading to Laugh", 44:21 ff.; "Readings on Personality", 43:239 f.

[19] For outline of a course in teaching students to think and in giving them a Catholic sense, see *Cath. Educ. Rev.*, 26:148 ff.

The opportunities of the question box or religious bulletin by which means the identification of the inquirer may be hidden and the group as a whole may benefit by the answers is unlimited.

[20] Discussed with numerous suggestions on reading Lives of the Saints in *Cath. Educ. Rev.*, 28:72 ff.

[21] Boynton, Neil, S.J., *Blessed John Bosco* (the friend of youth), Macmillan, 1930; Buchanan, Rev. H. D., "Bricks without Straw", ECCLES. REV., 78:423 ff.; Butler's *Lives of the Saints*; St. Clement of Rome, Nov. 23 (Submission to the clergy); Furfey, Rev. Paul H., *The Parish and Play* (1929) and "The Spiritual Care of Youth in Large Cities", *Messenger of the Sacred Heart*, Dec. 1929; Garesché, Rev. E. F., "Social Organization in Parishes" in *Life's Lesson*, p. 180 ff. (The Sodality as an efficient means of meeting the problems of organization); "Wanted—A Program for Youth", *America*, 42:551 f. and 42:268; Lord, Father, "My Friend the Pastor" (Tells priest-shy man what a pastor is), Queen's Work Press, 10c.; Moosman, Rev. Chas., "Where Are Our Young Men and Women?", *Cath. Mind*, Vol. 26, No. 9; Our Sunday Visitor Press Pamphlet, "Do You Help Support Your Church?"; Plus, Père, *Facing Life*, p. 71—"My Parish".

[22] Follow the work of the Rural Life Bureau, N. C. W. Council, in the

There will have to be moving pictures,[23] but even they can have a moral and religious value. Dancing[24] must be considered as well as the problem of vacations,[25] where they are spent and what environment. All phases of recreation[26] and extra-curricular activity must be given attention—in school time and out. The ideal we shall hold up in this connexion is that of restraint.[27] Excess of recreation destroys the desire to work;

N. C. W. C. Review each month. See also such material as the Rev. M. V. Kelly's "Rural Congregations under Disadvantages", ECCLES. REVIEW, 78:352 ff. (The necessary provisions are listed on pp. 367 f.)

[23] *America*, 38:599; "For Better Motion Pictures" and the letter from the Chairman of the Motion Picture Bureau, I. F. C. A., 42:559 (March 15, 1930); Benedict, Anthony M., "The Movies and Exaggeration", *America*, 39:104 f.; Daly, John J., "The Theater and the Younger Generation", *Cath. Char. Rev.*, 11:91; Farley, Paul, "What the Films Owe a Priest" (Fr. Kircher, S.J.), *Columbia*, 7:14; *Loyola Digest* 175, Motion Picture — Moral and Religious Value; *Loyola Digest* 175, Effects of Movies on Children. McMahon, Chas., "Parents and the Movies", *Cath. Char. Rev.*, 11:89. The N. C. W. C. *Bulletin* (10:2) surveys comprehensively and hopefully the outlook for Catholic influence on the commercial photoplay both in the United States and abroad; N. C. W. C. pamphlet, "The Morals of the Movies". The *Sign* (editorial): "Are the Movies Ruining Your Children?", 9:451 (March, 1930). For use of lantern slides, for illustrated lecture in connection with religion, see "Unreserved Goodness", the *Grail*, 9:405 f.

[24] The *Religious Bulletins* finds it necessary to reiterate repeatedly the dangers of the public dance hall, to quote St. Francis de Sales on the matter, to discuss the case of a student who went from the dance hall to the Judgment Seat. When he was found the night of the Junior Prom. after having been run down by an automobile on the road near the school, he had his rosary in his hand.

For students' papers in reaction to dancing and its attendant evils, see "Just a Sheik", the *Grail*, 8:460, and *ibid.*, 8:499 and 502.

[25] See "The Vacation Period for City Children", *Cath. Char. Rev.*, 11:252.

[26] In *Education for Character* (p. 109), Frank C. Sharp discusses the positive moral influence of extra-curricular activities, employing for good, a force that might otherwise lead to evil.

See O'Connor, "Recreation and Its Relation to Delinquency", *Cath. W.*, 113:465 f., and Drs. O'Grady and Furfey on "A Diocesan Recreational Program for Boys", *Cath. Char. Rev.*, 11:177.

[27] Agnes, Alma, Sr. M., "American Ideals", *Cath. Educ. Rev.*, 26:3 ff. Bazin, René, *Charles de Foucauld* (I have found how to be happy—by abstaining from pleasures). *Cath. Mind.*, Vol. 25, No. 22—Hierarchy of Ireland, Joint Pastoral. Dante—The splendor and brilliance of the spirits (*Paradiso*, 9:10-12) have become such that Dante wonders that anyone can seek joy except in good. Lasance, *Young Man's Guide*, p. 62 ff. (Vice clouds the telescope of faith). For readings for college men on marriage, see *Cath. Educ. Rev.*, 26:227 f. O'Hara, Rev. J. F., includes a series of Religious Bulletins in the Modern Boy in Appendix IV of his *Report* (U. of Notre Dame, 1930). In the *Sentinel of the Blessed Sacrament*, 31:274, "Youthful Devotion to the Blessed Virgin" we have numerous extracts from Bulletins. Russell, the Rev. W. H., "The Eight Beatitudes in the School Program", *Cath. Educ. Rev.*, 26:193 ff. Wiltbye, John, "Booze and the Young", *America*, 39:233 f., places blame on the parent. (All current literature says the present state of demoralization of the home is the base of our moral degeneracy.) The *Grail*, 8:500, Mar. 1927,

and in addition, James's fringe of consciousness theory applies here. William James explains that, while in the mind one thing at a time has the focal point of consciousness, there is a fringe of ideas waiting to become the center of attention. The thickness of this aura is inversely proportionate to a person's fatigue. An application which he did not make, but which is patent and closely related to our subject, is that an individual who wishes to maintain control of his thought and action must rest when tired instead of seeking diversion among dazzling lights and wild companions.

The fad of individualism and the right of youth to "self-expression" has never impressed thinking people,[28] for there can be no liberty without restraint of license. Unless we subject our caprice voluntarily to that restraint which the history of society shows to be essential to its solidarity, as a group we shall be managed by the unbridled impulses in the individual. We shall have civil and religious liberty only when things of the spirit dominate. The spiritual men can not be free until the passions of the animal man have been controlled.

Love of God.

The fifth of the festering sores on the body politic is forgetfulness of God in the light of what we have been saying, an impossibility for a person of character. In this connexion we might well mention the fact that practical Catholicity is an asset[29] and explain systematically the qualifications and advan-

presents students' reaction against drinking. Gambling as a vicious diversion *America* discusses, 38:562. See also Lasance, *Young Man's Guide,* "The Girdle of Self-Control", pp. 222-285; Gambling, p. 269. In *Cath. Educ. Rev.,* 27: 548, I included paragraphs on building oneself a house of peace.

[28] 2 Cor. 3:17, "Where the Spirit of the Lord is, there is liberty". Non-Catholic opinion is in agreement. Robert Milliken says (*Atlantic,* April, 1928): "The race learned long ago that unbridled license in the individual is incompatible with social progress, that civilization with orderly group life, will perish and the race go back to the jungle unless the sense of social responsibility can be kept universally alive. And yet today literature is infested here and there with unbridled license, with emotional, destructive, oversexed, neurotic influences, the product of men who either are incompetent to think anything through to its consequences or else belong to that not inconsiderable group who protest they are not in the least interested in social consequences anyway, men who, in their own words, are merely desirous of 'expressing themselves'." Dr. Pringle feels that "The best way to exercise youth's moral judgment is to make him feel that he is a part of a cöperating group and that on him rests a social responsibility."—*Adolescence and High School Problems,* p. 124.

[29] In the *Sentinel of the Blessed Sacrament* I have presented students' papers

tages of the religious vocation.[30] It is by spreading His Kingdom through word and example that we shall keep Him ever before the minds of our fellow men, and that is, no doubt, the best service people of character could render the social group.

and religious bulletins, showing approaches to this idea together with reactions of students: "A City of the Blessed Sacrament", 29: 665 ff.; "Sons of God", 30: 143 ff. and 233 ff.; "A Sentinel of the Blessed Sacrament", 30: 366 ff.; "Why Does Youth Yearn?", 30: 70 ff.; "Surrounded with Variety", 31: 269 ff.; "Our Lady and the Blessed Sacrament", 31: 550 ff. and 616 ff.; "Sheathed in Love", 32: 366 ff. and 428 ff.; "Light Breaking Forth as in the Morning", 32: 485 ff. and 561 ff..

In the *Grail* see likewise: "This saying is hard—who can bear it?", 7: 306 ff., 360 ff. and 401 ff.; "Youthful Devotion to Christ in the Blessed Sacrament", 7: 497 f. and 548 ff.; "The Communion Rail ends the Quest for the Grail", 8: 409 ff., 460 ff., 9: 28 f., 166 ff., 214 ff. and 260 ff.

In the *Magnificat*: "Youthful Devotion to the Blessed Virgin", 42: 31 ff.

For method and students' papers in practising the Presence of God, see "One Phase of Practising the Presence of God", *Sentinel of the Blessed Sacrament*, 31: 99 ff. and "A Mechanical Help . . .", *ibid.*, 31: 162 ff. and 246 ff.

[30] The conclusion of Father Quinlan's address before the Ninth Semi-Annual Meeting of the Superintendents' Section of the N. C. E. A. is particularly revelant here: "The living product of Catholic education is to be sought in the after-lives of those who have gone from the portals of our schools. We know how consoling it is to realize how much Catholic education has contributed to the present vitality of Catholic thought and activity. In no country in the world does there exist a more zealous devotion to Catholic ideals and principles. Countless men and women, nurtured in the holy atmosphere of the Catholic school, have given themselves over to the perfect service of Christ in the religious life, while others are ever bringing glory to God and to His Church by lives of Christian worth and sanctity."

BURTON CONFREY

Brookland, D. C.

Criticisms and Notes

THE SECULAR PRIESTHOOD. The Rev. E. J. Mahoney, D.D., Professor of Moral Theology, St. Edmund's College, Ware. Preface by His Eminence Cardinal Bourne, London, Burns, Oates and Washbourne. 1930. Pp. 244.

Dr. Mahoney has written this volume primarily for candidates for the priesthood, for those who have an inclination to enter it and for parents whose influence in fostering vocations of sons is paramount. Three chapters are devoted to the Priesthood, Holy Orders and the Priestly Life. Three are devoted to Vocations; one each to the Seminary, Priestly Perfection and the Secular Priesthood. The text of the entire Rite of Ordination is published in parallel columns in Latin and in English. This is followed by a number of notes which take up problems touched in the text. Attention may be called to note " D " in which the author discusses " Some Novel Views Concerning Secular Clergy." Although the author does not keep in mind the general body of the clergy, his work is of first-rate importance in interpreting the spirit and demands of the priesthood and in setting forth the ideals that give direction, measure and value to the personal and pastoral life of the priest.

The author keeps before him the distinction between the regular and the secular clergy and aims to reduce its popular significance by going back to the essential concept of the priesthood and using that as a background for his entire exposition. This leads him to deal critically in note " D " with certain theologians who appear to have carried the distinction very far. Cardinal Bourne in his Preface speaks as follows concerning the point: " Any depreciation of the priesthood, whether by foolish comparison with other states of life or by throwing doubt on the obligation to perfection which priestly ordination must imply, does an injury both to individuals and to the Church which it is impossible to calculate or exaggerate. Such depreciation on the part of a good man can clearly never be wilful. It must arise from want of thought or want of knowledge. The great value of this treatise is that it will render such want of knowledge less excusable than it has been, on the part of those who have not thought sufficiently about the priesthood of Jesus Christ as it exists, and has from its origin existed in the world, before and apart from any obligation not arising out of its intrinsic nature."

The author laments the use of the term " secular " for the pastoral clergy and discusses it at some length (pp. 185-198). His work is of the greatest value to every priest who aspires to a more perfect

service of our Divine Lord, and it will be most helpful to those who seriously undertake to cherish vocations to the priesthood as one of the primary duties of the ministry.

THE CATHOLIC CHURCH AND THE AMERICAN NEGRO. By the Rev. John T. Gillard, S.S.J. St. Joseph's Society Press: Baltimore. 1930. Pp. 324.

Maps are indispensable to soldiers engaged in offensive operations. They are helpful to missionaries. Recognizing their value, the Holy See requested the preparation of a Catholic World Atlas, and missionaries in China and India published charts indicative of progress in their respective sectors. Yet strangely there were no charts or graphs informative of the status of Catholic missionary work among colored Americans. Quizzical Protestants have asked: What are Catholics doing for the Negro? What missionary forces have they placed in the field? Why is the number of Catholic Negroes within this country the same now as it was during the Civil War? Are they making any progress? The Catholics usually did not answer these questions. There were not accessible books which gave detailed information.

That need has been satisfied by Father Gillard's study, *The Catholic Church and the American Negro.* In a scholarly and fearless manner he has collected and published the data relative to Catholic churches, missions, schools, and social welfare work for the colored. His work represents months of tedious and patient labor. The statistics, furthermore, were not merely collected and printed, but he has arranged them in ingenious tables, charts, and graphs which reveal to the cursory reader startling information about the gains and losses in various states, and about the activities of other religious denominations. The book proves the author to be not only a statistician but also a strategist in the Kingdom. It should provoke both the clergy and the laity to examine their consciences and ask if they are in any way responsible for the extremely limited success of Catholic missionary work among the Negroes.

The book, however, is not a mere collection of statistics. Within its covers there is related the story of human toil and suffering. The writer tells an interesting tale of the efforts of early American bishops and priests to minister to the slaves and freedmen. The materials for this account had often been printed in periodicals, but it is a distinct advantage to have them printed in a permanent form. But more impressive is the description of the peculiar hard-

ships experienced by the missionary to the American Negro. Being a member of a society engaged in the work, Father Gillard could not, with propriety, speak at length of the labors of his own group. Yet the Josephite Fathers, of which he is a member, deserve a special tribute. They entered the work at a time when the Negro had ceased to be an object for popular sympathy and concern, when the post-war reaction against the abolition movement was at its height. They were deprived in part of the honor and reverence shown by Catholics to missionaries leaving for foreign lands. Even among Catholics the colored people were in dishonor and the individual who ministered to them was forced to bear some of the dishonor. The Josephite Fathers in those early days personally knew the evils of prejudice and discriminations. They experienced the baffling pain of beholding some, who spoke in the name of Christ, advise young men not to walk with them.

Unfortunately an evil spirit sat by Father Gillard while he composed his work and sowed tares while he was sowing wheat. A reverence for facts characterized the presentation of the statistics, a disregard for facts characterized other sections. A cautious aversion for generalizations distinguished the preparation of the charts and graphs, while an unscientific tendency marked the other sections, especially those in which he philosophizes about the nature and capacities of the Negro. From those sections a reader might easily gather the impression that the Negroes were necessarily inferior in mentality, were hypersexual, ungrateful, and turbulent. The evidence of modern science does not substantiate those generalizations.

This book will be placed in the library of those interested either in the Negro problem or Catholic missionary work. What will be its fruit in thought and action? It will be of inestimable service to those responsible directly for the spiritual welfare of the Negroes. It will awaken many Catholics to a realization that Protestants have far outdistanced them in their effort to minister to the spiritual wants of the colored. But unfortunately it will also confirm many persons in their beliefs about the unworthiness of the Negro. And those beliefs inevitably flow into discriminatory, and sometimes unjust, actions.

Although the reviewer heartily disagrees with many of Father Gillard's opinions he applauds the honesty and courage which prompted him to express his personal convictions. Because of those traits the work may beget and occasion results which will compensate for its imperfections.

We Catholics are apathetic and indifferent toward the Negro. Our indifference is due to a duplicity into which we have unconsciously slipped. In public we platitudinize about the universality of the Church and her concern for all races and classes, while in our private conversations and actions we treat the Negro as one divinely destined for perpetual servitude. In such natures progress and development cannot take root. False attitudes can be corrected only when attitudes are taken. Misinformation can be corrected only when opinions are expressed. Father Gillard's generalizations have brought down upon him a torrent of criticisms. The criticisms were justified. His frank statements forced others to commit themselves. He may have started the movement which will rouse us to a consciousness of our self-deception. For that, he deserves applause and tribute.

LITURGIA. Encyclopédie Populaire des Connaissances Liturgiques. Publieé sous la Direction de l'Abbé R. Aigrain, Professeur aux Facultés Catholiques de L'Ouest. Paris, Librairie Bloud et Gay, 3 rue Garancière. 1930. Pp. 1141.

It would be difficult to overrate the value of this little encyclopedia in a day when the liturgical revival gives evidence of universal and increasing interest in the liturgy of the Church. The first portion is devoted to the relations of the liturgy to theology, canon law and spiritual life. The second part takes up persons and things including churches, architecture, altars and all accessories; the sacred vessels, vestments, liturgical texts and formulae, missal, breviary, martyrology, pontifical and Gregorian chant. The third part includes liturgical functions and the liturgical year, the sacraments and sacramentals, the twelve Western liturgies other than the Roman, and the Oriental liturgies. The fourth part includes an interpretation of the relation of liturgy to spiritual life. Historical and archeological notes supplement descriptions of forms and functions of all liturgical objects in a way that leaves nothing to be desired in view of the vast amount of material contained within limits of a single convenient volume. Brief biographical sketches of outstanding liturgists of the past take up no less than fifty-five pages of the the work and the alphabetical index runs to forty pages. Twenty-one scholars were associated with the editor in the publication of the work. It is well illustrated.

It is the privilege of the priest to be associated everyday with liturgical objects and functions that place him in intimate contact with all the Christian centuries and with the superb achievement

of the Church in the development of a ceremonial that lacks no elements of majesty and no charm of deep spiritual vision. One with historical imagination and even elementary reverence for the liturgical life of the Church will wish to know as opportunity is presented the historical background of liturgical life. While the field is vast and the background of every detail of the liturgy reaches far into the field of history, any priest will gain immensely as he gives attention to any of those details. To live in the midst of symbols, objects and ceremonies that embody so many centuries of Christian life without feeling appreciation for their story would indicate a cultural flaw and a spiritual loss to which no priest could be indifferent. It is the superb merit of *Liturgia* that it places within the range of any reader authoritative explanations of the symbolism and the history of every detail of liturgical life. One can but wish that the volume will serve effectively in the work of reconstructing knowledge and appreciation of the liturgy throughout the world.

RELIGION OUTLINES FOR COLLEGES. Course III: Christ and His Church. By John M. Cooper, D.D. Catholic Education Press; Washington, D. C. 1930. Pp. xiv-509.

"To know Christ and to love Him" has been and is to-day the secret of the great success of the Catholic Church; that is, of those who compose that far-flung institution upon whose rites, services and influences "the sun never sets". To aid in fostering this knowledge and love of the Master, Dr. John Cooper has prepared a series of texts, the general title of which is *Religion Outlines for Colleges.* The first of this series treats of the Christian ideal (the law of love); the second discusses and explains the motives and means of realizing the Christian ideal. Volume IV is a frank discussion of the relation of one's personal life's problems to the aforesaid ideal. The volume before us, although written last, is the third of the series. From the first to the last of its 509 crowded yet straightforward pages it never forgets the keynote of the series and in particular the special phase of this keynote which it is designed to serve. No one in the Catholic Church, clergy or laity, can read this volume and not feel the urge to be more alert, active and alive as a member of the Society founded by Jesus Christ. You may not agree with all the author's arguments, you may even balk at some of his conclusions, but if you fail to be inspired to "a more devotional, appreciative and affective knowledge of Christ and His Church in the Pauline and Catholic sense", you have not read aright this penetrating work, written as it has been by a leader of men.

To the pastor and his assistants this volume is a practical contribution. Not once but frequently each week our parish clergy are confronted with a request to explain this or that " live problem " of the procedure of the Catholic Church. These requests come not only from members of the fold itself, but also from those still out there is the encircling gloom of doubt or on the very edge of garish and perplexed opinions. In *Christ and His Church* our clergy have a volume that is as sane and well-balanced in its content as it is calm, cool and convincing in its address.

To every member of the Holy Name Society this volume should be recommended. In it they will find a fund of knowledge on such live topics as the Index, excommunication, fasting, church income or parish fund-raising, Church laws and the Catholic conscience, the Catholic's freedom, our Separated Brethren, the Catholic Church and the Modern State, the Life of Christ, His claims and His ever-abiding presence in His Church. The explanation of these and the other problems that it painstakingly treats will enable them to carry on that phase of the work of the Lay Apostolate among men, which day by day seems to be shaping itself as the Holy Name Society's portion of the Master's charge to His Church and its members—" Go teach all nations ", namely, the teaching by example. Abstracting from the action of Divine Grace, I feel that I am stating things as they are when I say that no conversion to the true Church has ever begun that had not the example of a faithful practical member of Holy Church as its initial impulse. That this is the case is not to be wondered at, for in this country to-day in business and social life Catholic and non-Catholic men commingle in a most cordial manner. Under such conditions the conduct of the intelligent and upright Catholic is bound to arrest attention and rouse in the minds of his fellow-workers questions the answers to which, when properly presented, prove to be the beginning of the return to " the faith of our fathers ". Members of the Holy Name Society and all Catholic men in general will find in this the latest of Dr. Cooper's volumes on Religion, the book that will prepare them for the proper enlightenment of their non-Catholic comrades and friends.

What Dr. William McAndrew said in *School and Society* (2 March, 1929), of Dr. Cooper's fourth volume of this series, non-Catholics who read this, the third volume, will unhesitatingly repeat, namely: " The doctor's neat little volume abounds in kindly, cheery, elevated, dignified and human ideas " about the Catholic Church and Her Divine Founder. For many a non-Catholic reader this volume, *Christ and His Church*, so urbane and honest, will prove to be another Road to Rome in America.

APOLOGETICS AND CATHOLIC DOCTRINE. By the Most Rev. M. Sheehan, D.D. M. H. Gill & Co., Dublin. 1929. Pp. 197.

This is a new and revised edition of the apologetical and doctrinal series written by the learned Coadjutor Archbishop of Sydney. Readers familiar with the former editions of the work may be interested in changes to be noted in this revision. The typographical arrangement and the argumentative alignment have been changed. The corroborative proofs of the existence of God taken from the universal belief of mankind and the origin of mind have been eliminated. In other places there is a reversal in the order of arguments. Addition and amplification characterize the present work. A notable addition is the section on personal devotion to Christ and the epilogue on the reasonableness of our faith. The strength of vivid and graphic analogy which characterized previous editions of this popular and valued work remains.

The section on first principles is rather brief and one wonders whether they should not be stressed by American teachers. The Rev. T. J. Walshe, M.A., has amplified these at greater length in *Principles of Christian Apologetics*. Another suggestion to add to the value of Archbishop Sheehan's work is that a fuller bibliography might be appended, including the many apologetic, historical, and doctrinal treatises which have been published within the past few years.

A CATHOLIC HARMONY OF THE FOUR GOSPELS. By the Rev. John M. T. Barton, D.D., Lic. S. Script. Benziger Brothers: New York. 1930. Pp. vii-242.

This work is an adaptation of the *Synopsis Evangelica* of Père M-J Lagrange, O.P. In the preface to his *Synopsis* Père Lagrange refers to the need of a good synopsis by a Catholic writer. Many synopses of the Gospels have been made in recent times by various non-Catholic scholars, among others by Tischendorf, Huck and Larfeld. These synopses were drawn mainly for the purpose of treating the synoptic question and not because their authors thought it possible or even desirable to arrange a chronological sequence of the life of Jesus. Fr. Lagrange, in the Introduction to his work, tells the reader that after many years of study the doubts of his early years concerning the chronological order of our Lord's life have disappeared and that now he feels able to arrange the passages of the Gospel according to the order of time. For this purpose he has arranged the synoptic texts nearly always according to the order of St. Luke and revised the whole according to the chronology of

St. John. St. Luke is taken as a guide to the synoptics both because he narrates more than the other two and because he expressly tells us that he intends to arrange the events "in order". The whole is revised according to the chronology of St. John because St. John wrote to supplement the synoptists and because of the prominence St. John gives to the dates of the feasts kept by our Lord.

The Greek scholar will go to Lagrange's own work. But many others will find an English version useful. There are some Catholic harmonies in English, but no Catholic harmony that is fully guaranteed in regard to scholarship. An adaptation in English of Lagrange's work supplies this need. It has behind it the authority of the original, the author of which is well known for his overwhelming learning and industry in the field of Scriptural study.

The present work is not a translation of Lagrange's Greek original. It makes use of the Douai Version, but follows Lagrange's plan and order. A table of correspondence with the Greek *Synopsis* has been added to simplify reference to the original. Dr. Barton has increased the usefulness of the work by adding an introduction and notes together with two sketch maps of Jerusalem and Palestine. This work will be found very helpful by teacher, preacher, and student.

THE POSITION AND PROSPECTS OF THE CATHOLIC CHURCH IN ENGLISH-SPEAKING LANDS. By the Rev. George Stebbing, C.SS.R. B. Herder Book Co., St. Louis, Mo. Pp. 316.

This is largely a statistical study of Catholicism in the English-speaking world. The good intentions of the author to present a picture of the relative strength of Catholics as compared with other religions, and of their numerical strength in English-speaking countries, were hampered at every turn by the utterly insufficient and, in many cases, utterly unreliable material with which he had to work. For some reason figures regarding religious bodies in those parts of the world subject to England, and to a less extent in the United States, seem to be a puzzle to historians and commentators. In determining what test is to be applied in deciding who are to be considered members of the Church, the author is content with the positive test of Catholic baptism and the negative one of no formal defection to any other form of religious organization or sect. Because the author viewed the subject from the standpoint of England, it is but natural that more stress should be laid on the affairs of the Church in England than elsewhere, and that the standards of judgment he follows should be prevailingly English. The work is not exclusively statistical. It contains many chapters on topics such as,

Religious Orders, Catholics and History, Catholics and Literature, Catholic Schools, The Catholic Press, Catholics and Public Life, English Catholics, and the Fine Arts, etc. In general the conclusions of the author are hopeful and encouraging, though he is not blind to the fact that the difficulties in the way of Catholics are not diminishing and that Catholic effort, in the future, is confronted with a changed but not friendly world spirit.

LA MERVEILLEUSE VIE DE BERNADETTE. La Voyante de Lourdes. Par R. P. Marchet, des Augustins de l'Assomption. Lettre-Preface de Mgr du Bois de La Villerabel, éveque d'Annecy et une lettre de l'éveque de Nevers. P. Téqui: Paris. Pp. 302.

It happens often that things best known in a general way are least known in detail. This is notably the case in the story of Bernadette whose name will remain for all time connected with the singular glory of Lourdes. It is estimated that about a million persons visit that shrine annually. Thousands of cures of spiritual and physical ailments are well authenticated. Pilgrims from all parts of the world return from their visits deeply impressed and strengthened in faith. The challenges of all kinds of skeptical scientists and physicians have been met successfully by the critical care exercised by the Bureau des Constatations. That Bureau submits every cure which it takes up to the most severe scientific examination that it is humanly possible to make. The number of miracles thus established beyond human question is so impressive that one skeptical review frankly admitted the authenticity of actual cures submitted to adequate critical examination. Thus Lourdes remains a triumphant vindication of the supernatural. Behind these facts stands the simple historical figure of Bernadette who was born in 1844 and died in 1879. Between February and July, 1858 she had eighteen apparitions of the Blessed Virgin. In 1862 the Bishop of the diocese accepted the apparitions as genuine. French pilgrimages began in 1873, as incredulity concerning the apparitions waned. Leo XIII approved of the Office and the Mass of Bernadette. Both were extended to the universal Church by Pius X in 1907. Pius XI declared Bernadette Blessed in 1925. The story of her life is told in sufficient detail to build up a most satisfactory picture in Father Marchet's volume. A long letter of the Bishop of Annecy commends the work most highly, as does the Bishop of Nevers in a short note. Bernadette was known in religion as Sister Marie-Bernard.

LOURDES: LES APPARITIONS DE 1858. Louis Guerin. Paris VIII, rue Bayard, Bonne Presse. Pp. 128.

A valuable addition to the literature of Lourdes will be found in Guerin's volume. It contains a sketch of Lourdes and its surroundings, of Bernadette Soubirous and an account of her apparitions. The attitude of the Church toward them, the endorsements of five Popes, a description of authenticated cures and of pilgrimages to Lourdes, the story of the widespread interest and devotion and the text of many ecclesiastical documents bearing on the miracles, together with a chronology of the history of Lourdes, entitle the work to a permanent place among the books of those who find inspiration and maintain interest in the wonderful story.

MARTYRS DU CANADA. Par Henri Fouqueray, S.J. Terminé, revu et publie par le P. Alain De Becdelièvre. Paris: Téqui. 1930. Pp. 354.

The death of the eminent French Jesuit historian, Father Henri Fouqueray, in 1927, gives to this posthumous work an exceptional place in the literature on the North American martyrs and saints. The book consists of thirteen chapters, the first nine having been finished by Father Fouqueray before his death. The rest were completed from his notes by his colleague, Father Alain de Becdelièvre, who explains in a foreword that the plan of these chapters had already been well outlined and that all the notes necessary for their completion had already been prepared by the author.

Father Fouqueray's best pages are those of the first chapter in which he describes vividly and attractively the scenes of the martyrs' labors in New France. Chapters follow on the early lives of these North American saints, on the origin of the Canadian missions, on the work of Brébeuf and Jogues and their companions, and on their martyrdoms. Saint René Goupil, the oldest of the eight martyrs, was born in 1593; and Saint Noël Chabanel, the youngest, in 1613. Saint Isaac Jogues, who came halfway between the two, was born in 1607. The first of the eight to die for the Faith was the *donné*, René Goupil, in 1642. Jogues and the other *donné*, John Lalande, were martyred in 1646; Daniel, in 1648; and Brébeuf, Lalemant, Garnier and Chabanel, in 1649. Saints Isaac Jogues, René Goupil, and John Lalande belong to the Church of the United States, the scene of their martyrdom being at the present site of Auriesville, New York. Saints John Brébeuf, Anthony Daniel, Charles Garnier, Gabriel Lalemant, and Noël Chabanel, belong to the Church of Canada. The decree of canonization, read by the Holy Father on

29 June, 1930, makes the distinction between the *Canadenses* and the *Neo-Eboracenses*. This fact was overlooked by the editor in using the title *Martyrs du Canada*.

Father Fouqueray's volume contains nothing that is new, being based mainly on familiar *Relations* which he quotes abundantly in his pages; but there is a charm about his reverence for these American saints, all of his own race and country, and his volume fills a want in current French Catholic literature on the subject. One is happy to notice also the just tribute he gives to the Fathers of the Third Plenary Council of Baltimore (1884), who introduced the cause of the martyrs as well as that of Catherine Tegakwitha, the "Lily of the Mohawks," whom Father Fouqueray calls "la Geneviève de la Nouvelle France". In the presence of such a glowing tribute to the courage and constancy of the martyrs, one can hardly refrain from regretting that its author did not live to witness the fulfilment of the wish he expresses for their canonization.

HISTORY OF THE PAPACY IN THE NINETEENTH CENTURY (1864-1878). By J. B. Bury. Edited with a memoir by Rev. R. H. Murray. London, 1930. Macmillans. Pp. lxii-175.

While there will be many who will be only too happy that any lectures of the distinguished and lamented Regius Professor of Cambridge have not been allowed to go unpublished, there will, perhaps, be not a few who will feel that it would have been a kindness to the memory of one of the greatest of modern historians if these had been forgotten. Modern Church history was not Dr. Bury's forte, though one would have thought that his extensive researches into Byzantine history with its Caesaropapism would have made him sympathetic. On the contrary, the present volume of lectures is bitterly anti-papal.

The lectures fall into three main divisions. The first treats of the Syllabus of Pius IX. To the author this represents the negation of real freedom of thought. His comment is based upon the assumption that, since the syllabus is to be attributed to the ultramontanists, they alone are competent to explain its real meaning; a wholly gratuitous assertion. The second section treats of the Vatican Council. It is this section especially which one regrets. One feels that, in view of the literature published since 1908, the date of these lectures, and especially in view of Abbot Butler's history of the Council which was about to be published when Dr. Murray published these lectures, it is not improbable that Dr. Bury, if he

had lived, would have at the least delayed publication till he could have made considerable correction. Probably a scholar such as he would have preferred to forget his previous utterances. All that need be said about these lectures is that they present the utmost that any real historian can say against the Vatican Council. Of the third section, on the fall of the temporal power, we need only say that its trend is revealed by the fact that the figures of the Roman plebiscite of 1870 are given without comment.

While we regret the publication of the lectures as tending to diminish Catholic respect for a historian whose editorship of the Cambridge histories had shown freedom from bias, we are grateful to Dr. Murray for his excellent memoir.

A SCALE FOR MEASURING SOCIAL ADEQUACY. By Mary Josephine McCormick. National Catholic School of Social Service, Washington, D. C. Pp. 73. (Social Science Monographs, Vol. I, no. 3, October 15, 1930.)

There is a well-marked trend toward quantitative methods in the social sciences. We are becoming accustomed more and more to the use of scales and measurements in the place of general observations concerning social conditions. An example of this tendency is furnished by the present monograph, which was originally presented as a doctor's dissertation at the Catholic University of America. Doctor McCormick defines "social adequacy" as "the quality by which a family is able to preserve its domestic life without unusual aid from the community," and she proceeds to develop a scale to measure this quality. The scale itself is published in the appendix and consists of four pages of questions concerning such items as household conveniences, income, court records, and the participation of the family in community activities. Answers to these questions are given numerical values and the sum of their values represents the family's score in social adequacy. Such a scale will undoubtedly be of value both in practical social work and in the prosecution of research in the social sciences.

This monograph is the third of a series of studies being published by the National Catholic School of Social Service in Washington, D. C. The entire series will be of interest to students of the social sciences.

Literary Chat

We published in the October and November issues of the REVIEW two articles which call attention to the significance of the lay retreat movement and its remarkable growth in the United States. Our clergy are well aware of the significance of retreats in clerical life. Their effects are found in the development of the spiritual life of the priest and in marked improvement in the service of souls. A most impressive interpretation of the place of closed retreats in the life of the Church will be found in the account of an interesting innovation in France. Due to the initiative of Father Albert Valensin, S.J., three cardinals, one of them the Papal Nuncio, six bishops and archbishops, many vicars-general, seminary and college professors, representatives of twelve religious orders and secular priests from sixty dioceses met in Versailles on 2, 3, 4 and 5, April, 1929, for the consideration of the place of the retreat in spiritual life. Following the suggestion of the Holy Father, the conferences and discussions were organized round the exercises of St. Ignatius. There were between 350 and 380 in attendance.

Much attention was devoted not only to the fundamental truths of revelation and the direction of spiritual life but also to practical problems that rise in connexion with the organization of retreats. Open and closed retreats, clerical and lay retreats, reports on the retreat movement in many countries, choice of topics and methods of presentation, and questions of practical management were brought forward in the course of the week and discussed with great care. A full report of the Congress has been brought out by "Editions Spes", 17 rue Soufflot, Paris, V, 1930. (*Les Grandes Directives de la Retraite Fermée*; pp. 360). The text of the Holy Father's Encyclical on Retreats, *Mens Nostra*, is published as an Appendix in Latin and in French.

The Report as a whole is a mine of information and interpretation that is of the highest value in indicating the significance of retreats in personal life as well as in the spiritual ministry of the Church to souls. Particular interest is awakened by the experiment which brings so many units of the life of the Church together in intimate relations for the study of problems in spiritual life.

Another work calls our attention to the remarkable development of the retreat movement in Canada. (*Les Retraites Fermées au Canada*; Montréal: Imprimerie du Messager, 4260 rue de Bordeaux; pp. 212.) The volume consists of a series of reports from fifteen houses where retreats are conducted. Uniformly they tell of remarkable spiritual results, great enthusiasm and high ecclesiastical approval. The work has taken on a much more marked development among the French-speaking than among the English-speaking Canadians. In the main, the report covers retreats for men. The concluding chapter of the volume gives in brief form an account of the activity of religious communities of women in furnishing opportunities for retreats for lay women. The first lay retreat held in Canada was conducted at the novitiate of Sault-au-Récollet in 1909. The last year reported on is 1928. The growth in attendance increased constantly from 29 retreatants in 1909 to 10,928 in 1928.

The Catholic Book Club has rendered a worth-while service to the descendants of Western pioneers in the region of Iowa by its high recommendation of *Black Soil* by Josephine Donovan. (The Stratford Book Company, Boston.) The story contains an admirable account of the varied hardships to which the pioneers of the Middle West were subjected in the days of the settlement of that country. The thread of the story centers on a Catholic family in western Iowa. Heterogeneous types are brought together in a way which interprets the history of that period in simple terms. The spirit of the region is described with an accuracy that leaves little to be desired and at the same time with a freedom that prevents the story from becoming rigid. The reading of the work stirs memories that recede

into the background as the years remove us from pioneer days. Although it is the author's first novel it won a prize of $2000 and it takes a high place in the growing body of fiction which is doing so much to recreate a recent past that the swift march of progress leads us to ignore or underrate.

Attention was called in our issue of October 1930 (p. 249) to *Final Moral Values in Sociology,* a work written by the Rev. Dr. Theodore M. Hemelt, as a dissertation for the doctorate at the Catholic University. The edition was quickly exhausted. A new impression has just appeared. It is identical with the other, except that a Preface has been added and some minor changes in the text have been made. The work is well bound and it is of permanent importance in that it contains a critical evaluation of modern sociological literature in relation to fundamentals of Catholic philosophy. Dr. Hemelt's volume will be of great service to all who are interested in the bearing of modern Sociology on Catholic thought. (The Sulpician Press, Catholic University, Washington, D. C. Pp. 257.)

A rather unusual work, privately published, under the title *The Perfect Law of Liberty,* introduces a new writer to the Catholic public. Jane Payne McCormick takes as her theme the text, "But he that looketh into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in deed." She examines the different religions which have tried to solve the vexing spiritual questions of the past, Brahmanism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism, and Judaism. Theosophy, Christian Science, and the Philosophy of Evolution are treated rather briefly. Then follows a positive exposition of the Christian creed and such topics as prayer, the rosary, the sacraments, purgatory, indulgences, the Mass, the Communion of Saints, and the closing tenets of the Apostles' Creed. This work might well serve as a reference for Catholic students who are interested in viewing side by side pre-Christian and the Catholic religions. Copies of this work may be procured from the author, 1111 Forty-first St., La Grange, Illinois.

The REVIEW has pleasure in calling attention to a publication of 124 pages which brings together the views of fourteen Catholic educators on problems that bear on character formation. (*Character Education,* edited with an Introduction by the Rev. John M. Wolfe, Diocesan Superintendent of Schools, Dubuque; Benziger Brothers, New York, 1930.) The project resulted from discussions in the 1928 and 1929 meetings of the Superintendent's section of the National Catholic Educational Association held at the Catholic University. The papers presented here were read at the second of these meetings. They are published also in the annual *Bulletin of the National Catholic Educational Association,* Vol. XXVI, No. 1. Fourteen topics were discussed. The text of each paper is followed by a bibliography which places the reader in easy contact with sources for further study. The work will be of the highest value to priests and to teachers who are concerned with character education not in a general and abstract way but rather as an intimate and personal problem in the training of the character of children who are known by name and are dealt with as individuals whose spiritual and moral integrity and cultural interests are of vital concern. The note indicated in these lines prevails in many of these papers and gives them great force. In addition a reader will find a large interpretation of the spirit of the Catholic school and of its more important social relations.

The Rev. A. M. Skelly, O.P., whose eight preceding volumes have made him well known, has brought out a new volume of sermons. (*Jesus and Mary*; B. Herder Book Co., St. Louis; pp. 294.) Aside from the general value of the sermons in suggesting points of view and methods of developing them, the author includes Reflections upon the Seven Last Words of Our Saviour on the Cross,

adapted, of course, to the devotions of Good Friday afternoon.

It is well understood that alumni associations are factors of greatest importance in the continuing work of colleges and universities. The National Catholic Alumni Federation which was organized in New York City in 1924 has undertaken the work of coördinating our alumni associations in order to bring out problems common to all of them and the general lines of service that may be undertaken in their common work. In last analysis all of them meet in their service of Catholic ideals, in the strengthening of our colleges and universities and creating an all-pervading consciousness of the spiritual and cultural messages of Catholic education to the United States. The Fourteenth Convention of the Federation was held in Washington in April, 1930. The report of it, together with the text of papers read, appeared recently. (*National Catholic Alumni Federation Proceedings and Year Book,* 1930; Edward S. Dore, 30 Broad Street, New York City; pp. 111.)

Those who are familiar with the remarkable career of Ravignan (1795-1858), who as an army officer in France, member of the Bar, Sulpician and later a Jesuit, noted professor and distinguished preacher, will welcome a new edition of his spiritual conferences delivered in 1855 at the Convent of the Sacred Heart in Paris. (*Entretiens Spirituels* du R. P. de Ravignan, Pierre Téqui, Libraire-Éditeur, 82 rue Bonaparte, Paris VI; 1930; pp. 303). One hundred and ninety-three pages are devoted to seventeen conferences. The remainder of the volume is taken up with thoughts on the spiritual life drawn from the distinguished preacher's letters, instructions and homilies. The text of the conferences is based on notes taken by his hearers.

Pastors in rural districts who find it possible to take an interest in health work as it is guided by late results in medical research will find an illuminating account of efforts to combat tuberculosis in a report issued this year by the Milbank Memorial Fund. (*The Organization of a Rural Tuberculosis Service,* by Stephen A. Douglas, M.D., 1930; pp. 81.) The plan was carried out in a series of New York health demonstrations which brought together public and private health agencies and the Milbank Memorial Fund. The study was made in Cattaraugus County, New York. Eight similar Reports on concentrated health work in that district have been published. The general plan of the New York health demonstrations was made by the Milbank Memorial Fund in 1923 to cover projects in intensive community health administration in New York State, one in rural Cattaraugus County, one in the city of Syracuse, and a third in the Bellevue-Yorkville District of the city of New York.

While work of this kind is naturally in the hands of technical specialists, its appeal is universal and by no means without importance for the priest, who is often in position to insure wholesome coöperation on the part of actual or possible victims of tuberculosis, particularly children.

The Rev. Lewis Watt, S.J., has published recently, in a little work of 86 pages, a most practical and helpful Commentary of the Encyclical of Leo XIII, *Rerum Novarum.* (*Catholic Social Principles*: Benziger Brothers, New York, 1930.) While the author's text refers generally to conditions in England as the Encyclical bears on them, his treatment is sufficiently clear and general to invest it with wide appeal. The essential problems that spring out of modern industrial life have so many elements in common that the discussion of them and of the moral principles that bear on them, even from a national standpoint, have value for all serious students.

The Corpus Christi Press, Middletown, New York, published recently a pamphlet of sixty pages containing a Novena and Triduum in honor of the Little Flower, together with suggestions for sermons and readings. They were prepared by the Most Rev. John Pius Dowling, O.P., Archbishop of Port of Spain.

Books Received

THE HOLY BIBLE. Translated from the Latin Vulgate. Diligently Compared with the Hebrew, Greek and Other Editions in Divers Languages. The Old Testament was first published by the English College at Douay, A. D. 1609, and the New Testament was first published by the English College at Rheims, A. D. 1582. This edition contains Annotations, References, an Historical and Chronological Index and many maps. Published with the Imprimatur and Approbation of His Eminence Patrick Cardinal Hayes, Archbishop of New York. C. Wildermann Co., New York. 1929. Pp. 1911. Price, $3.00.

THE CATHOLIC STUDENT'S "AIDS" TO THE STUDY OF THE BIBLE. By Hugh Pope, O.P., S.T.M., D.S.Scr., late Professor of New-Testament Exegesis in Collegio Angelico, Rome. Vol. II: The Old Testament. New edition completely re-written. P. J. Kenedy & Sons, New York. 1930. Pp. xiv—534. Price, $3.40 *postpaid.*

THE SAVIOUR AS ST. MATTHEW SAW HIM. Meditations on the First Gospel for the Use of Priests and Religious. By the Rev. Francis J. Haggeney, S.J. Vol. III: Israel's Response to Christ's Invitation. B. Herder Book Co., St. Louis and London. 1930. Pp. iv—262. Price, $2.00 *net.*

AT THE FEET OF THE DIVINE MASTER. Short Meditations for Busy Priests. By the Rev. Anthony Huonder, S.J. Third Series: The Morning of Glorification. Freely adapted into English by August F. Brockland. B. Herder Book Co., St. Louis and London. 1930. Pp. iv—345. Price, $2.25 *net.*

INTRODUCTION TO THE THEOLOGICAL SUMMA OF ST. THOMAS. By Dr. Martin Grabmann, of the University of Munich. Authorized translation from the second, revised and enlarged edition of the original German by John S. Zybura, Ph.D., author of *Present-Day Thinkers and the New Scholasticism,* etc. B. Herder Book Co., St. Louis and London. 1930. Pp. x—220. Price, $2.00 *net.*

THE FRIEND OF SINNERS. Translated from the French of the Rev. A. Galy, S.M. By the Rev. J. M. Lelen. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xiv—274. Price, $1.50 *net.*

COMMENTARIUM IN CODICEM IURIS CANONICI AD USUM SCHOLARUM. Liber IV: De Processibus. Sac. Doct. Guidus Cocchi, C.M., Prof. Th. Mor. et I. C. in Collegio Brignole-Sale pro Mission. Exteris, Doctor Coll. Almi Collegii S. Thomae Aq. in Genua. Marius E. Marietti, Taurinorum Augustae. 1930. Pp. viii—666. Pretium, *Lib. it.* 20.

EPITOME MORALE-ASCETICUM DE SACRAMENTI POENITENTIAE MINISTERIO. Sac. Sebastianus Uccello. Marius E. Marietti, Taurini—Romae. 1930. Pp. viii—513. Pretium, *Lib. it.* 15.

SANCTIFYING GRACE. By the Rev. E. Towers, Ph.D., D.D., late Professor of Dogmatic Theology at St. Cuthbert's College, Ushaw. (*The Treasury of the Faith Series,* 16—Smith-Souvay on *Christ, God and Man,* 11—General Editor, the Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund College, Old Hall.) Macmillan Co., New York. 1930. Pp. v—84. Price, $0.75.

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